

# EPISCOPAL Churchnews

V. 121  
#12

JUNE 10, 1956

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A Look at Our Seminaries

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A COMMENCEMENT ADDRESS by Dr. William Pollard



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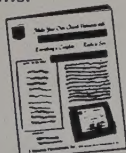
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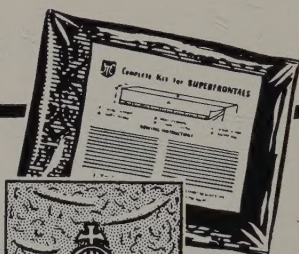
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E-66

## COMING EVENTS

### THE CHURCH'S CALENDAR

St. Barnabas, June 11.

### NATIONAL EVENTS

**Outgoing missionary conference**, Greenwich, Conn. Seabury House, June 13-22 . . . **Conference on medical missions**, NCC, Chicago, Ill., June 14 . . . **Brotherhood of St. Andrew** pilgrimage to Jamestown, Va. June 16-17 . . . **Interdenominational institute** on the Churches and Alcoholism, North Conway, N. H. June 18-22.

### REGIONAL EVENTS

**Ohio conference**, Springfield, O. Wittenberg College, **Northwestern conference**, Rapid City, S. Dak. Both UCYM, June 10-16 . . . **Southwestern Sociology conference**, ACU, McKinney, Texas. St. Peter's Church, June 11-14 . . . **Women's leadership school**, Richmond, Va. Va. Union Univ., June 11-16 . . . **NCC workshop**, Broadcasting and Film Comm., Indianapolis, Ind. Butler Univ., June 11-29 . . . **Southern Town and Country Church Institute**, Valle Crucis, N. C. June 15-July 6 . . . **Eastern Sociology conference**, ACU, Wading River, L. I., N. Y. Camp DeWolfe, June 18-21 . . . **Conference of Newark and New Jersey dioceses**, Madison, N. J. Drew Univ., June 22-26.

### PROVINCIAL EVENTS

**Province 3 conference**, Frederick, Md. Hood College, June 10-16 . . . **Province 6 college conference**, Evergreen, Colo. Conf. Center, June 10-16 . . . **Province 4 conference** on Parish Day schools, Hendersonville, N. C. Lake Kanuga, June 10-16 . . . **Leadership Training conference**, Lake Kanuga, June 11-16 . . . **Church and Group Life lab.**, Hartford, Conn. Hartford Sem. Foundation, June 18-20 . . . **Laymen's conference**, Seawanee, Tenn. Univ. of South, June 21-24.

### DIOCESAN EVENTS

**Youth conference**, Parkville, Mo. Park College, June 10-16 . . . **Family conference**, Orkney Spr., Va. Shrine Mont., June 10-17 . . . **Youth-college conference**, Romney, W. Va. Peterkin Conf. Center, June 10-22 . . . **Woman's Aux. institute**, Richmond, Va. St. Catherine's School, June 11-13 . . . **Church Music conference**, Vicksburg, Miss. All Saints' College, June 11-15 . . . **Conferences for adults and church music**, Bloomfield Hills, Mich. Cranbrook School, June 12-16 . . . **Adult conference**, Gambier, O. Kenyon College, June 13-17 . . . **College Youth training conference**, Kalamazoo, Mich. Kalamazoo College, June 17-22 . . . **College camp**, Julian, Calif. Camp Stevens, June 17-23 . . . **Youth work camp**, Black Hills, S. Dak. Camp Remington, June 17-30 . . . **Negro youth conference**, Lawrenceville, Va. St. Paul's School, June 18-24.

### AT THE SEMINARIES

**Commencement**, School of Theology, Seawanee, Tenn., and Kenyon College, Gambier, O., June 11.



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Is said to be three separate Persons. Then upright or upon the knee, Praise Him that by His courtesy, For all our prejudice and pains, Diverse His Creature still remains."

From "The Love Letters of Phyllis McGinley", Viking, \$3

St. Francis and the Animals

Once when St. Francis was about to eat with Brother Leo, he was greatly delighted to hear a nightingale singing. So he suggested to his companion that they also should sing praise to God alternately with the bird. While Leo was pleading that he was no singer, Francis lifted up his voice and, phrase by phrase, sang his duet with the nightingale. Thus they continued from vespers to lauds, until the saint had to admit himself beaten by the bird. Thereupon the nightingale flew on to his hand, where he praised it to the skies and fed it. Then he gave it his blessing and it flew away.

\* \* \*

Brother Tebaldo once told us something that he, himself, had seen. When St. Francis was preaching one day to the people of Trevi, a noisy and ungovernable ass went careering about the square, frightening people out of their wits. And when it became clear that no one could catch it or restrain it, St. Francis said to it, 'Brother ass, please be quiet and allow me to preach to the people.' When the donkey heard this, it immediately bowed its head and, to everyone's astonishment, stood perfectly quiet. And the Blessed Francis, fearing that the people might take too much notice of this astonishing miracle, began saying funny things to make them laugh.

\* \* \*

Brother Masseo has said that he was present with the Blessed Francis when he preached to the birds. Rapt in devotion, Francis once found by the roadside a large flock of birds, to whom he turned aside to preach, as he had done before to another lot. But when the birds saw him approaching, they all flew away at the very sight of him. Then he came back and began to accuse himself most bitterly, saying, 'What effrontery you have, you impudent son of Peter Bernardone!!—and this because he had expected irrational creatures to obey him as if he, not God, were their Creator.'

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# Toward a **CHRISTIAN DISCUSSION** of the News

*by the editor, the staff and, sometimes, invited commentators*

## **CRISIS IN THE MIDDLE EAST CONTINUES**

THE MIDDLE EAST has for a long time been in a continuous state of crisis. There are few places on earth where there are so many problems concentrated in so small an area. As we tried to show in our last issue, the present situation has a long history. Many of the difficulties between the Arab and the Jew grow out of that history.

Students of the Bible will remember that it was at Gaza that Samson pulled down the palace of the Philistines upon their heads. A British editor suggests that the present task of the U. N. is to do just the opposite, to uphold "the pillars of Middle-Eastern peace that are threatened in the Gaza district."

It should be pointed out, however, that the two situations are not un-alike. Today, as in the time of Samson, a small immigrant nation is surrounded by hostile and threatening neighbors. This whole situation of tension grows out of a long past and is part of it.

The struggle between Israel and her Arab neighbors, however, cannot be seen apart from the contemporary situation in the world. During the last year it has become more deeply involved in the larger struggle between the East and the West. It is clear to everyone that tremendous stakes are involved in this conflict.

One, and perhaps the most obvious, interest of Russia is to deny the rich oil resources of this area to the Western powers. Here are perhaps the richest oil fields in the world. If England could be denied access to this oil, it is seriously questionable whether her economy could survive. If these oil resources fell into the hands of the Soviets, the whole Western world would be threatened. It is little wonder that statesmen who are faced with these actual issues often are maneuvered by the course of events into making very difficult moral decisions. Put in the simplest terms, often British and other Western statesmen have to weigh the whole future of Western civilization against the immediate demands of political morality and of international law in this area. Our statesmen find it difficult to cooperate with the British because of their long established policy of colonialism. Despite British protests that the days of their colonial empire are gone, Americans remind them of the sheikdoms where British advisers still actually control the local governments.

One example of such control is the island of Bahrein which is situated in the Persian Gulf and is fantastically rich in oil. Sir Charles Belgrave has been economic consultant to the Sheik of Bahrein for over 30 years, but recently there have been demonstrations against him and against British policy in general. Some of this was perhaps inspired by propaganda over the Cairo radio but, nevertheless, there is a definite resentment against all foreign powers underneath the surface in all these Arab lands.

IN RESPECT to feudalism and American criticism of British policy, Marquis Childs reminds us the British

like to bring up the subject of Saudi Arabia. "This is really a sore spot. As an absolute monarch, King Saud does exactly what he pleases with the \$300-million or more which he gets each year from Aramco, the American company that has exclusive rights to oil on a 50-50 basis in Saudi Arabia. Articles in the British press have described how this money goes for palaces and air-conditioned Cadillacs for the King, his family and a small clique around him. Only a small fraction of it benefits the people who live at a primitive level of poverty." If one could accept the British side of this picture the Sheikdom of Bahrein, in contrast, is a paradise of political enlightenment where the local officials have been taught to spend their money wisely on hospitals, schools and roads. The British also go on to charge that King Saud has used part of his wealth to stir up more trouble for the Western powers in all the Arab lands. Mr. Childs says that he is said to maintain "a network of spies and agents freely supplied with money in Egypt, Syria and Lebanon." They are said also to carry on a constant intrigue against the Middle East defense system as set up by the Western governments and in particular against Iraq, which is the only Arab nation which has maintained a close alliance with Great Britain.

### **Crisis Finds West Confused**

So the crisis in the Middle East finds the Western powers confused and often misunderstanding each other. It is at this point that the Russians see their opportunity and they have not hesitated to make the most of it. They know about these tensions between Britain and America, and when they talk to us about a settlement in the Middle East it is against the background of these differences that they speak. They want above all to split the British and American peoples and their governments and thus to divide and rule. Britain and the United States continue to play into their hands.

In the ancient world the caravans of commerce passed along these same rivers and desert highways. Today the caravan routes run through the Suez Canal, which was once the goal of Hitler's army. Now it has become one of the principal objectives of Russian intrigue. Still, as in ancient times, this is the real crossroads of the world, whether in terms of the sea routes which converge at Suez or the great airline routes between Europe and East Asia and Australia which converge at the air fields of Cairo, Damascus, Beirut and Lydda. With the oil which is available in these lands and their strategic position in the flow of the commerce of the world, this area is no mean prize. The struggle in the Middle East is for tremendous stakes, and much of the future history of the world could be decided there.

In one small part of this oil-rich land are located one-fifth of the world's oil reserves. This is the heart of Britain's oil empire, and the richest prize in the Middle East. The British Petroleum Company controls 50 per cent of Kuwait oil. If Britain can maintain control of this area on the Persian Gulf and possibly expand her holdings in the lands adjacent, this will en-



# Toward a **CHRISTIAN DISCUSSION** of the News

*continued from preceding page*

able her to maintain a balance in the world economy and to continue to play a major part in the life of the modern world. If Britain's life line can be cut, there is serious question as to her economic survival.

The only really significant military force in the Arab countries is in Turkey, but Turkey is not so closely allied with the other Arab countries as one might think. Turkey is part of the world of Islam, but since the days of Ataturk she has cast her lot with Europe and with the European tradition. Turkey is today one of our strongest allies, and the development of her army has been largely possible through American aid.

In addition to the Turkish army and the air and sea bases available to the Western alliance in this area, the British garrison on Cyprus and the United States' Sixth Fleet constitute the Western military strength which is there available. Egypt and the other Arab countries constituting the Arab League really have only small, inexperienced and poorly equipped forces.

## **Anxiety is Mutual**

**I**N THIS situation both Israel and members of the Arab League seek arms wherever they may buy them. The argument against supplying arms to the Arab countries is not only that they may be used to destroy Israel but also that they may be used by the forces in power to control the poverty-stricken peoples of their vast areas. These arms may ultimately be used against the Western democracies if the Arab countries fall under the direct influence of the Soviet Union. As a result of this, the prospects of Russian expansion from the Caucasus down through Iran and into these rich oil fields of the Middle East haunt the statesmen and military strategists of the Western powers.

On the other hand, it is quite understandable why Russia is disturbed by the continuous expansion of military bases by the Free World. They rightly point out that these military bases in the Middle East could be used for offense, because the NATO bases in Turkey, British bases in Cyprus, the United States' base at Dharan and the Sixth Fleet in the Mediterranean are all within easy bombing distance of the very heart of Russia—Baku and Batum (rich oil fields), the Ukrainian Bread Basket and the growing industrial areas in the Urals.

In such a tremendous contest little nations often become like pawns in a great chess game. Nations and their statesmen in our world, unfortunately, act from the principle of self interest and, as they do this, they rationalize their actions by insisting that what is good for their own safety must be good for the whole world.

It is against this background that we must evaluate some of the decisions made by the Western powers in the area. We can understand, for example, the position that Britain has taken in Cyprus only when we realize that they are fighting to maintain their position in the world and to prevent the destruction of their lifeline. They feel that the immediate suppression of civil liberties and thwarting of the will of the people of Cyprus is in the interest of a greater good which, of course, they identify with their own self-interest. It is hard

for "practical" men to conceive how statesmen could take any other position, when they realize that in the background is the tremendous battle between the East and the West, between the totalitarian world and the free world, between the ideologies of Communist-dominated countries and the great traditions of Western civilization.

Russia, on the other side, will exploit the possibilities of the situation to her own self-interest. Perhaps their recent offer of cooperation implies some lessening of support for the Arab countries, but the truth of the situation probably is that they will continue to stir up Arab nationalism against the Israelis and will pretend to be the Arab's best friend, hoping thus to alienate them from the United States and Great Britain—still remembering the Arab proverb, "the enemy of our enemy is our friend."

These are some of the facts. In our next issue we shall try to see if there can be a Christian position in regard to such international struggles as this. What is our Christian responsibility? Is this all so far away that we, like Pilate, can simply wash our hands?

(W.S.L.)

## **William Temple on Communism**

The great and profound difference between Christian civilization and the kind of civilization which the Communists are aiming at lies in our affirmation that the primary fact of the world is God, that each individual man is the child of God, that at the root of his being he is as a child of God, and that he is a child of God before he is a citizen of any national community. . . . If you can cut out the religious and spiritual background of human nature, then I do not think there is any direct answer to the Communistic philosophy or any ground of real resistance to it.

### **—Christianity and Communism**

You cannot make people unselfish by the application of fear. The only way to make people unselfish is through the appeal of love to their hearts; to attempt by terror to make men abandon selfishness is useless. The Communist discipline of fear can never do the one thing that Communists desire to bring about.

### **—Communism and Communism**

It seems possible at first to argue that all moral conceptions are simply derived from economic forces, and that by reorganizing the economic forces and those akin to them we shall reorganize people's moral conception and regenerate them. . . . But I would simply ask one question, and there leave the matter. What is there peculiar about the economic, social or political organization of Palestine in the first centuries B.C. and A.D., which accounts for the life of Christ?

### **—The Kingdom of God**





## The Seminaries: For Better or Worse? A Report on Christian Scholarship

Two of the most important developments in theological education are the improvement of the quality of students and the deepening of a sense of vocation, according to the Rev. Dr. Norman Pittenger, Professor of Christian Apologetics at the General Theological Seminary in New York and former president of the American Theology Society.

In an interview, Dr. Pittenger said: "The type of student in our seminaries has improved enormously, both academically and personally during the past five years. Although our students' sense of vocation may not be that clear-cut kind of thing that people used to think was so necessary, it is nonetheless very real. Most of the men come to the seminary with a sense of vocation which they wish to test, rather than with the absolute conviction that God has called them. This is part of the times and really a better thing." Records at General Seminary show that of the 55 or 60 men who are admitted every year,

only two or three decide they do not want to go on.

With 1,228 men enrolled in the 11 seminaries of the Episcopal Church, it would seem that the Church is now producing enough men to make up for the shortages so dramatically apparent in recent years. This does not seem to be true, however, as bishop after bishop reports that many places are still unfilled. Contrary to popular opinion, there is still plenty of room in the seminaries for qualified men. It is true that some of the seminaries are bursting at the seams, but a check of all the seminaries reveals that during this last academic year, space was available for 121 more men than were actually enrolled. Of the 1,228 students in the seminaries, 1,089 were ordinands and the rest were graduate students. Of the total number, 27 were Negroes, the highest number in recent years. Seminary deans point out that there is no need for more schools and that already we have several more such schools than

do the Methodists who have nearly four times our total membership.

*Episcopal Churchnews*, in a graduation season roundup, found through interviews with bishops and deans, theology professors, and students, that there are both hopeful signs and pressing problems in the world of theological education. It is pointed out by some that the seminaries now are able to choose the men that they will accept. Generally speaking this has improved the quality. The General Seminary accepts only about half of those who apply, and next year's entering class will be largely composed of men with very high academic averages in college. Bishop Dandridge, acting dean at Sewanee, has pointed out, however, that many men with college degrees are not at all qualified for seminary training and that some of his men without a college degree are really doing better work than those who do have a degree.

Some bishops indicated that they felt our seminaries were too much like little islands of intellectualism separated from the practical problems of parish life. Seminary deans, when questioned, were sensitive at this point, realizing the pressures



from outside to produce practical, working clergy and at the same time their obligation to ground men deeply in the Faith and in the intellectual understanding of it. The problems confronting the seminaries deal roughly with the necessity of building a bridge between the theoretical and the practical aspects of the curriculum, maintaining a high academic standard, and at the same time producing men with deep Christian convictions and a personal commitment to the life of prayer and intercession.

Most seminaries seem to be moving in the direction of a more comprehensive type of churchmanship; faithful to the Anglican tradition, they have not been swept up into the confusion of current theological fads.

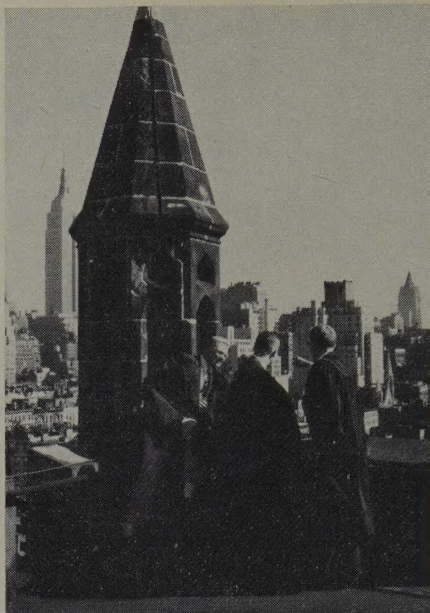
Several of the deans reported that their best students (in relationship to character, manliness and intellectual capacity) seem to be completely uninterested in so called "party allegiance" (high or low church) although they may have very strong convictions. It was pointed out by one professor that it is often men of insecure or inadequate intellectual or personal characteristics who are the strongest party people among the seminarians. Spokesmen at the General Seminary said that neither the American Church Union nor the Episcopal Evangelical Society has been able to make any significant inroads.

### Bridging the Gulf

There is an increased interest in Greek and Hebrew. At the General Seminary everyone has to take Greek, but there is also a greater interest in Hebrew than at any time since it became an elective.

Are the seminaries beginning to qualify as real graduate schools? One dean said: "We just don't know what to do. The insistent demand from outside is that we shall be a school of priest-craft. Our own wish is effectively to bridge the gulf between the theoretical and the practical, and to raise our standards so as to approximate the level of competent graduate schools. We must convince the Church that there is more to theological education than just how to celebrate the Holy Communion or to baptize children."

After five years of decreased interest in ecumenical affairs, the tide is running in the other direction. Courses in ecumenical affairs are offered and are becoming more popular. At the General Seminary there are students from the Greek Orthodox Church, from the Church of South India, and from the Mar Thoma Church in West India, with some students from the Methodist, Baptist, Presbyterian and Lutheran Churches taking courses but not living at the Seminary.



General Seminary

### Seminary students: A test of vocation

How are the seminaries faring in a financial way? All of them report that they need more money. But with endowments, increased general Church support and the Theological Education Sunday offering, they are perhaps in a better situation than in many years. In 1955 over 4,500 parishes contributed to the theological Sunday offering a total of \$428,116. This was a whopping increase over the 1954 offering of approximately \$26,000.

### The Man on the Cover

The head of the General Seminary is Dean Lawrence Rose (see cover). Dean Rose presided over the conference of the deans of seminaries at the Washington Cathedral during the Christmas holidays and is increasingly exerting an influence upon the whole field of theological education in the Church. He is a dedicated man. His father was a priest before him, and he has served in small parishes and large ones as well as in the foreign mission field where he was Chaplain of the American congregation of the Holy Trinity Church in Tokyo during 1934-5. He was professor of Christian Apologetics in Religious Education at the Central Theological College of Japan from 1934-41, when he became professor at Bexley Hall. He was Dean of the Berkeley Divinity School from 1942 to 1947, at which time he became Dean of the General Seminary.

Dean Rose believes that a seminary is more than just a school of theological theory. It is a community in which men learn about as much from the Christian life they live together as they do from the Christian facts they learn together. Speaking of

Dean Rose, the Rev. Dr. Norman Pittenger recently said: "The thing which most characterizes Lawrence Rose is a tremendous sense of his pastoral responsibility as Dean. He feels that this responsibility extends to the whole Seminary community, faculty and students alike. He is the most available and the most concerned and the most interested person in our midst. He is a great Dean."

Across the country in our theological colleges and seminaries, the importance of leadership has loomed larger and larger. Where there are strong deans and faculties concerned with producing men both deeply grounded in the Faith and with an understanding of the practical problems of the contemporary Church, the seminaries are doing a good job.

### Dean Hirshson Will Head Hobart and Smith Colleges

Salesman . . . professional football coach . . . labor relations official . . .

This is part of the background of the Very Rev. Louis M. Hirshson, newly-named president of Hobart and William Smith Colleges, Geneva, N. Y.

Dr. Hirshson has been dean of Christ Church Cathedral in Hartford, Conn., since 1946. He will now become the 18th president of 136-year-old Hobart and seventh president of 50-year-old William Smith College, effective July 1.

At one time, Dean Hirshson was the coach of a professional football team at Sandusky, O. He has also been an arbitrator for the New York Stock Exchange and associate director of the National Labor Relations Board.

While rector of St. Stephen's Church, Sewickley, Pa., he was also chairman of Pittsburgh's War Labor Board panel.

The 56-year-old college president is a graduate of Harvard, the University of Pittsburgh, and Kenyon College, Gambier, O. Ordained to the priesthood in 1926, he has served parishes in Ohio and Pennsylvania.

He succeeds Dr. Alan W. Brown, who resigned from Hobart and William Smith last year.

### Bishop Mitchell Sets Fall Retirement Date

The Rt. Rev. R. Bland Mitchell, Bishop of Arkansas since 1938, will retire Oct. 5, the 18th anniversary of his consecration.

The date also marks the first anniversary of the consecration of his coadjutor, Bishop Robert R. Brown, former Richmond, Va., rector, who will now automatically succeed Bishop Mitchell. Since 1950, Bishop Mitchell has been chancellor of the University of the South, Sewanee, Tenn. A successor was to be elected on June 8.





r. Chalmers: The bells are silent

## Dr. Chalmers, President of Kenyon College, Dies

Dr. Gordon Keith Chalmers, president of Kenyon College, Gambier, O., and one of the country's leading exponents of liberal education, died from a cerebral hemorrhage May 8 in Yannis, Mass. He was 52.

Kenyon College, which Dr. Chalmers had headed since 1937, is the home of Bexley Hall, an Episcopal seminary.

A graduate of Brown University, Dr. Chalmers received a B.A. degree from Oxford University, England, and an M.A. and Ph.D. from Harvard. He began his teaching career at Mount Holyoke College in 1929, and five years later, while only 30 years old, he became president of Rockford College in Illinois.

Dr. Chalmers was the author of *The Republic and the Person*, a vigorous defense of liberal education. He maintained that the country sorely needed an education aimed at "the understanding of ourselves, our kind, and what surrounds us."

Dr. Chalmers wrote: "It cannot be too often repeated that nothing is more certain in modern society than that the continuance of the Republic is based on the quality of the individual and his education as a person, and that liberty is based upon belief in the understanding of moral law."

Dr. Chalmers was a member of the National Committee on Fulbright Awards. He sponsored the series of autumn conferences at Kenyon called "The heritage of the English-speaking peoples and their responsibilities" (1946-47); "The poet and reality" (1950); and "Free inquiry in the modern world and its dependence on Christianity" (1951).

One of his frequent diversions was ringing the caroling bells of the church of the Holy Spirit at Harcourt parish in Gambier. A member of the Society of Carilloneurs, he would often sit himself at the keyboard and let the bells a-ring for half an

hour at a stretch on Sunday mornings or at evensong (see photo).

## Church Social Attitudes More Liberal Than Laity's

Two sociologists stated last month that the Episcopal Church's official attitude on social issues was "more liberal" than that of the laity. In an article in the April issue of *American Sociological Review*, Benjamin B. Ringer and Charles Y. Glock took note that the "Episcopal Church has a long tradition of concern with the social and economic problems of society."

The authors added, however:

"In supporting social change, the church must proceed cautiously lest its stand offend the collective sentiments of its parishioners. This danger is most acute on issues which bear directly on the distribution of power in society, such as war, labor, government control, and the political role of the church. On these issues, parishioners have definite convictions . . . As a result, the church seeks to avoid a head-on collision with the collective will of the laity on these issues. It treads softly and resorts to equivocality in its pronouncements . . . It must compromise its policy and accommodate itself to the views of its parishioners."

The report added that the attitudes of the clergy tended clearly to reflect church policy: "Where the church has made up its mind, so have the ministers; where the church is equiv-

ocal, so are the ministers."

For the most part, the article was based on a study launched by the National Council's Department of Christian Social Relations in 1952. The department had sent out questionnaires to about 200 parishes and missions which, in turn, had distributed them to parishioners. The results of the survey were analyzed by the Bureau of Applied Social Research, Columbia University.

## Seamen's Institute Gives Lodging to 254,000 in 1955

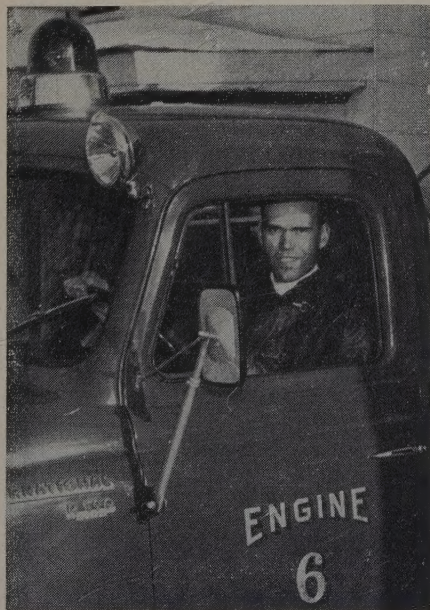
Some years ago, a merchant sailor on leave in New York City stood a good chance of being overwhelmed by shore hospitality. Often as not, he'd wake up on a slow boat to China—with two months of his salary paid in advance to the boarding house crimp who had him shanghaied.

The lot of the sailor is different today, and the Seamen's Church Institute, an Episcopal institution, has played an important role. Last month, Dr. Raymond S. Hall, director of the Institute, reported that 254,000 sailors found lodging, good food, educational facilities, and entertainment at the Institute. The number was almost the same as last year, thus halting a steady decline since 1952.

Dr. Hall said the demand for lodgings at the 111-year-old waterfront building had increased five per cent during the first three months of this year as compared to a similar period in 1955.

**Fireman on job: Yes, he's also a priest—the Rev. Dan Chesney, rector of St. Peter's, Plymouth, Conn. The Volunteer Fire Department prefers clergy-firefighters. Most of the town's male population work in a factory not too close by; the clergy are available more quickly. The firemen cope with other emergencies, too. Last August's flood meant pumping out cellars and helping police control traffic when the bridge went out.**

Diocese of Connecticut Photo





## Convention Round-up:

## Integration, Women's Rights, Election Of Suffragan Spark Early May Meetings

May is a month of poles (polls)—both the traditional children's festival variety on village greens and the ballot variety in smoke-filled undercrofts.

Ushering in spring's major month, convention delegates found lots to vote on: integration, women's rights, unity with Methodists, extension of Episcopal authority, and that old standby—the budget.

Among early conventions reporting, eight, by resolution or in bishops' statements, denounced segregation and called for adjustment to integration, with varying degrees of urgency: Central New York, Georgia, Massachusetts, Missouri, New York, Newark, Pennsylvania, Washington and Western North Carolina.

Massachusetts issued the strongest appeal by unanimously adopting provisions of a Massachusetts Council of Churches resolution passed in March, calling for all-out integration efforts in civic as well as church life (see box). To the interdenominational proposal, the Bay State diocese added its own specification: an open road for the election of representatives of minority groups (Negroes and others) to posts as rectors, wardens and vestrymen, regardless of the racial make-up of the congregations. The resolution was further strengthened by changing "rectors" to "clergy," because, as one delegate put it, "We might want to elect a Negro bishop someday."

Despite its affirmative provisions, it was pointed out that the resolution does little more than strengthen a practice already in effect, and some observers interpreted it as a rebuke to the South.

The resolution was said to be sparked by the appointment of the Rev. John M. Burgess, canon of Washington Cathedral and Episcopal chaplain at Howard University, as the first Negro archdeacon of the Massachusetts diocese.

Putting theory into practice, the Diocese of Washington held the first convention in its history in a Negro parish—Calvary Church, 829 Sixth Street, NE.

Said Bishop Angus Dun: "Our meeting here is a vivid reminder that in the Church we bridge one of the most stubborn and difficult separations in the human community."

Coming further into the convention spotlight, Massachusetts elected a new Suffragan Bishop, and picked a man with the episcopacy literally "in his blood."

Accepting election on the second ballot was the Rev. Frederic C. Lawrence, rector of St. Paul's Church, Brookline. He is the son of the late Bishop William Lawrence of the Bay State and brother of the present diocesan of Western Massachusetts, Bishop W. Appleton Lawrence. The late Bishop Charles L. Slattery, also of Massachusetts, was a brother-in-law of the suffragan-elect.

The new candidate for the episcopate will probably be consecrated in November following the retirement of Bishop Norman B. Nash and the succession of Bishop Coadjutor Anson P. Stokes, Jr. He succeeds retired Suffragan Bishop Raymond A. Heron.

Although 42 dioceses now allow women to serve on vestries and 43 may elect them to be convention delegates, "women's rights" still found a hearing on the floor of three conventions.

Pennsylvania passed at a first reading a resolution to admit women as convention deputies. The vote: 216-183. The issue was killed in 1952, approved in 1953 and killed again in 1954.

Also on a first reading, New York voted by a two-to-one margin to let women serve on vestries and as convention delegates. The issue has been debated since 1934.

Central New York, on a second reading, killed a "women's rights" vote approved last year. The voting was razor-close: 46-43 (clergy) and 90-87 (laymen), with both orders voting against the measure.

Delaware elected its first woman ever named to the Standing Committee. She is Mrs. Ernest N. May of Granogue, a communicant of the Cathedral Church of St. John, Wilmington, and one-time president of the Delaware Woman's Auxiliary.

In what is believed to be the first time a diocesan convention has given consideration to Episcopal-Methodist unity proposals, Iowa delegates tabled resolutions offered by Sioux City and Waterloo delegations opposing any merger between the two churches.

The resolutions criticized Episcopal officials who, in an appearance before the recent quadrennial meeting of the Methodist Church in Minneapolis, "appeared to lend official support to merger discussions." (Methodists at Minneapolis had proposed cross-consecration of bishops of both Churches as a step towards eventual organic unity.)

In a rebuke to the petitioning dele-

gations, Iowa Bishop Gordon V. Smith cautioned against getting "worried and hot and bothered" and prophesized that merger was unlikely "in my episcopate, anyway. There are many hurdles before we can get close together."

In more routine action, conventions met and handled business as follows:

**Central New York:** (St. Paul's, Syracuse, May 4, 5). Gave unanimous approval to a request from Bishop Malcolm E. Peabody for a Commission on Evangelism "to plan, implement and direct a practical program of lay evangelism." Received request from Suffragan Bishop Walter M. Higley for increased clergy stipends and provisions for automobile travel allowances.

**Chicago:** (Cathedral of St. James, Chicago, May 7, 8). For the first time business sessions were held in a secular hall—Murphy Memorial Hall, American College of Surgeons—rather than in the nave of the cathedral itself. St. Andrew's, Chicago and St. Edward's, Joliet, were admitted as parishes. St. David's, West Aurora and the Church of Christ the King, Lansing, were admitted as new missions. A framed testimonial of appreciation was given Mrs. Ruth Keller, resigning after many years of service as assistant treasurer of the diocese.

**Delaware:** (St. Philip's, Laurel, May 8, 9). Approved Bishop J. Brooke Mosley's request for an executive secretary to relieve him of an overload of administrative duties. A layman is expected to be named. Giving to National Council was increased from \$60,000 to \$70,000. A 1957 budget of \$223,225 was approved. In lieu of the gift of a new deanery from an anonymous donor, plans were approved to move diocesan offices from 10 Concord Ave., Wilmington, to the old deanery at 2020 Tatnall St. Plans to establish three homes for the aged were approved. A goal of \$700,000 was set for a Diocesan Development and Advance Fund campaign to start in the fall. Next year's convention will be held at the Cathedral Church of St. John, Wilmington, marking the church's 100th anniversary.

**Easton:** (St. Paul's, Kent, Md., May 1, 2). Unanimously adopted the report of the Commission on the Vestry Act. Adopted a 1957 budget of \$49,000. After extended debate, it was voted to continue the diocese's relationship to Sewanee for another year. Easton is the farthest north of 22 owning dioceses of the University of the South.

**Georgia:** (St. Thomas, Thomasville, May 8, 9). Adopted an all-time high convention budget of \$28,000 and an executive council budget of \$97,300. Accepted a gift of a two-story brick building in Trustees Gar-



## Integration Goals of Bay State Diocese

At its annual convention, the Diocese of Massachusetts approved the following steps to integration originally advanced by the Massachusetts Council of Churches:

- Set aside special occasions for prayer, for Divine Guidance in achieving the goals of integration by peaceful means.
- Promote discussions designed to reexamine the religious and political basis of human rights as set forth in the Bible and in the Constitution of the United States.
- Rigorously examine the patterns of race relations in our Massachusetts churches and communities and work toward integrated churches, integrated housing, integrated clubs and integration in other aspects of life.

► Cultivate more personal and family friendships across racial lines.

► Contribute money to civil rights defense funds and to the National Council of Churches' Department of Race and Culture and to the comparable agency of your own denomination for leadership in areas of tension in respect to race problems.

► Write to your Representatives and Senators in Washington relative to more adequate governmental action to support civil rights and especially to deal with economic aspects of the present race problem.

► Write to ministers and congregations of your own or other denominations in areas of special racial tension, expressing Christian concern in the struggle for equality and freedom and of continued moral and spiritual support.

dens, Savannah, to be developed into a diocesan headquarters at an estimated cost of \$8-10,000. Donor: the South Atlantic Gas Company. Voted by a 4-1 majority to sell 34-year-old Camp Reese (named for the fourth Bishop of Georgia, now deceased), on St. Simon's Island. Reasons: deterioration, high cost of maintenance, prohibitive property values of surrounding lots making expansion impossible. Accepted resignation of Walter W. Douglas, completing nine terms as chancellor. Voted to permit discontinuance of the Dodge Home for Boys, operated for 60 years by Christ Church, Frederica, under the will and bequests of the Rev. Anson G. Phelps Dodge and his mother.

**Iowa:** (St. Paul's, Council Bluffs, May 8, 9). Adopted a 1957 diocesan budget of \$108,000 — same as for 1956. Approved plans for the establishment of a diocesan building program, whereby funds would be raised through the issuance of "Episcopal Growth Debentures" in units of \$100 each, bearing 3 per cent interest, making money available to missions and parishes for capital improvements. A convention guest speaker, Bishop Nelson M. Burroughs of Ohio, warned against "institutionalism" in the church, stating that many outsiders regard the church either as a philanthropic organization, a "museum" or "a money-gathering establishment."

**Long Island:** (Cathedral House, Garden City, May 15). Delegates voted an amendment to Canon 23 that will enable Bishop James P. DeWolfe in a year's time to remove the Rev. William H. Melish from the pulpit of Holy Trinity Church. Clergy voted 130-38 and lay representatives, 78-35 in favor of the measure, which provides that a bishop may appoint a

vicar to a vacant parish that remains without a bishop-approved rector for a period of one year. To do this, he must first have the consent of the Standing Committee, which, in turn, is obliged to give the vestry a hearing before making its recommendation. A heated floor debate made voting by acclamation impossible. Holy Trinity and Mr. Melish were not mentioned by name in the presentation of the amendment by the Rev. Henry R. Kupsh, chairman of the diocesan Committee on Canons, but he commented: "One of the grave failings of our Church in America is that we invest our bishops with authority and then deprive them of it." A dissenter, who accused the Long Island diocese of "leading toward Rome," was loudly booed. The amendment, a diocesan source said, does not require a second reading. Mr. Melish has been a supply priest at Holy Trinity since the resignation of his father, the Rev. Dr. John H. Melish, in 1949. The younger Mr. Melish's left-wing leanings have led to steps for his removal.

**Massachusetts:** (New England Mutual Hall, Boston, May 2, 3). Approved a plan for a 1958 survey of the diocese to be conducted by National Council's Unit of Research and Field Study to determine where new churches are most needed. Authorized a salary of \$9,000 plus \$2,000 housing allowance and \$1,500 travel expense for the new Suffragan Bishop, the Rev. Frederic C. Lawrence (see above). Bishop Nash, retiring in October, was feted at a testimonial dinner, with Presiding Bishop Henry Knox Sherrill as the principal speaker. Bishop Sherrill also reported on his recent trip to Russia. Two new diocesan departments were added — College Work and Publicity.

**Missouri:** (Christ Church Cathedral, St. Louis, May 1, 2). Admitted two new missions — St. Matthew's, Mexico and St. Matthew's, St. Louis County, and two new parishes — Trinity, St. Charles and St. Augustine's, St. Louis. Approved the formation of a new diocesan department — Christian Stewardship.

**New Jersey:** Trinity Cathedral, Trenton, May 8, 9). Adopted a budget of \$409,573. Called for a cathedral completion fund of \$230,000.

**New York.** (Synod Hall, N. Y. C., May 8). The Executive Council submitted a budget of \$939,873, comprising the diocese's own needs and its contribution to the work of the national Church. Delegates accepted Bishop Horace W. B. Donegan's urgent request for a survey to determine how the church can meet the religious needs of an ever-growing population in the greater New York area in what the bishop called "the greatest evangelistic opportunity ever known in this city." A sum of \$10,000 was authorized to be spent on a study for a five-year expansion plan, and the Executive Council was instructed to engage professional counsel for planning a fund-raising campaign in the spring of 1958. Citing the church's inadequacy in meeting the tremendous expansion, especially in gigantic, new housing developments, the bishop reported, in part: "It will shock you, as it did me to discover that no new church for a newly-gathered congregation has been built in Manhattan for 35 years, in the Bronx for 35 years, on Staten Island for 69 years, in Dutchess County for 56 years, in Putnam County for 73 years, in Orange County for 33 years, and in Rockland County for 36 years." (Brooklyn and Queens are not mentioned. Although in New York City, they are under the jurisdiction of Long Island.)

**Newark:** (Trinity Cathedral, Newark, May 8). Responding to the words of their bishop, the Rt. Rev. Benjamin M. Washburn, who stated in his annual address that "brave words are not enough—there must also be brave action," delegates pledged themselves to strive for the elimination of discrimination and segregation "within our own diocese, parishes and communities."

**Pennsylvania:** (Holy Trinity, Philadelphia, May 1). Adopted a budget of \$549,000 for diocesan and national church support—\$1,000 more than last year. Set plans for a capital funds drive with a goal of \$1,250,000, including \$750,000 for new work in the diocese and \$500,000 for the Philadelphia Divinity School, which celebrates its 100th anniversary next year. The seminary will seek \$250,000 more outside the diocese. Continued diocesan support of the Philadelphia Council of Churches with \$3,300



earmarked from the budget and \$12,-637 contributed by 75 parishes and several hundred individuals. Unanimously defeated a motion compelling all members of diocesan committees to resign at age 72. Among motions held over for committee study was a petition to restore "The Battle Hymn of the Republic" to the Hymnal.

**Rochester:** (St. Thomas, Bath, N. Y., May 8). Adopted a program budget (missions—diocesan and national) of \$124,876 and a convention budget of \$45,566. Reported that for the first time in its history the diocese had paid its full apportionment (\$47,440) to the national church. Bishop Dudley S. Stark reported that the Executive Council had raised the minimum salary of priests with two years service in missions or aided parishes to \$3,600. Delegates approved the bishop's request to study overall clergy salaries. Trinity Mission, Greece, was admitted to convention.

**Southwestern Virginia:** (St. John's, Lynchburg, May 1-3). Adopted a church budget of \$112,362 and a diocesan expense budget of \$31,592. Bishop William H. Marmion reported a minimum scale of salaries for single clergy of \$3,000 and rectory and for married clergy, \$3,600 and rectory plus \$200 for each child or dependent up to three in number.

Provisions call for a \$300 increase after the first two years in the diocese and \$200 after the next three. Travel allowance is six cents a mile between home base and mission point. A new canon providing for an administrative assistant for the bishop was adopted. The Rev. Willis C. Henderson, of Chickasaw, Ala., was elected. He will also be secretary and treasurer of the diocese, succeeding Thomas A. Scott, who is retiring after 35 years as secretary and 33 as treasurer.

**Vermont:** (Christ Church, Montpelier, May 8, 9). Delegates went on record as approving the stand of the Rev. Albert W. Anderson, rector of the host church, on mental rehabilitation. Father Anderson had denounced 36 Montpelier citizens who opposed a plan to locate a mental rehabilitation center in a Montpelier residential section. Despite the clergyman's staunch defense, the state changed the location to a more welcome site. Delegates also attended a panel on the problems of retarded children presented by the diocesan Department of Christian Social Relations.

**Washington:** (Calvary Church, Washington, May 7). Bishop Angus Dun reported \$2.5 million in capital projects just completed or in progress in the diocese and noted an in-

crease of 29 per cent in baptized persons in diocesan churches since 1950. Referring to a heart attack he suffered last January, the bishop announced he would retire in 1960 at the age of 68 and would call for a Bishop Coadjutor in 1958. Plans were announced for an observance next year of the 50th anniversary of Washington Cathedral.

**West Virginia:** (St. Stephen's, Beckley, May 10, 11). Approved plans for an Episcopal Advance Fund for missionary expansion, with the goal of \$250,000. Accepted the largest budget in its history. Created a new office: Diocesan Director of Christian Education.

**Western North Carolina:** (St. Philip's, Brevard, May 9, 10). Adopted a resolution that "separation of people on the basis of race is contrary to the principles of Christianity." Approved a budget of \$82,325.

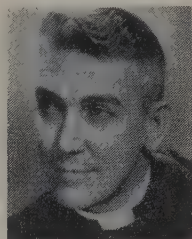
**Wyoming:** (St. Paul's, Evanston, May 1-3). Adopted largest budget in its history—\$41,867. Overpaid National Council quota in 1955. Reported 664 confirmations for 1955—largest number in any one year. Set up an anniversary committee to start plans for the 100th anniversary of church work in Wyoming in 1959. The host church had an anniversary of its own—its 75th.

## Texas Gets a Suffragan; Kansas a Bishop Coadjutor

Kansas consecrated a bishop-coadjutor last month, and the diocese of Texas got word that a Houston



Bishop Turner



Mr. Clements

rector had accepted election as suffragan bishop.

Consecration ceremonies for the Rev. Edward Clark Turner were to be held May 22 in Grace Cathedral, Topeka, Kan. The consecrator was to be the Rt. Rev. Goodrich R. Fenner, whom Bishop Turner will succeed when the former retires.

Bishop Turner came to the Kansas episcopate from Ascension and Holy Trinity Church, Pueblo, Colo., his first and only full rectorship. He had been there since 1944 after beginning his ministry in the missionary areas of eastern Washington State.

Bishop Turner, 41 and 6'4" tall, is described by his priest-colleagues as being a "top-flight administrator, full of manner and dignity." He's a fisherman and baseball fan—local variety.

Bishop Turner graduated from Northwestern University and Seabury-Western Seminary. He was ordained in 1940 and advanced to the priesthood in six months. He is a former president of the Episcopal Hospital Assembly, a national organization, and has served in numerous civic capacities, including that of labor arbitrator.

In Houston, the Rev. James P. Clements, popular rector of St. Mark's Church, announced his acceptance of election as the second of two suffragan bishops chosen in the past two years to cope with the rising church population.

A native of Revere, Mass., he has lived in Texas 21 years. In 1949, he declined election as suffragan Bishop of Minnesota. And last year, he withdrew his name from nomination as Suffragan Bishop of Texas. The third time around, he changed his mind and accepted the post he was elected to on April 13.

A graduate of Baylor, Mr. Clements served as a Navy chaplain in World War II. There are two things close to his heart—being a parish

priest and serving Texans. He'll give up the former but will continue the latter capacity. "Texans," he says, "burrow deep into a man's heart."

After resigning, he told his vestry at St. Mark's: "... I who came here to minister know with all certitude that I and my family have been more ministered unto..."

The road ahead: cooperation with Bishop John E. Hines and Suffragan Bishop F. Percy Goodard, both "long-term" friends.

## New Bishop Consecrated In Spanish Reformed Church

The Rev. Santos Molina Zurita of Seville was consecrated Bishop of the Spanish Reformed Episcopal Church May 2 in ceremonies in Madrid. The new bishop once spent three years in prison for his outspoken opposition to Spanish persecution of Protestants under the Franco regime.

The consecrators were the Rt. Rev. Stephen Keeler of Minnesota; the Rt. Rev. James McCann of Meath, Ireland, and the Rt. Rev. Reginald Mallett of Northern Indiana.

The Spanish Reformed Church is one of four denominations now ministering to the 40,000 Protestants in Spain. The others are the Presbyterian, Baptist and Evangelical churches.



# THE NEWS IN BRIEF

## Quick Reports from Around the Church

*The Sparrows Return to San Leandro . . . New Church Construction: Holding Steady . . . How to Switch Religions, Hollywood Style . . . The Busy, Busy Housewife of Cincinnati . . . The Ladies and the Atomic Age in Vermont*

► As the Rev. Henry T. Praed delivered his sermon at All Saints Church in San Leandro, Calif., not long ago, the chirping of sparrows filled the air. He glanced around. The birds had built a nest behind the altar in the wall ventilator. Mr. Praed quietly continued his sermon and found an appropriate passage in the Scriptures: "Yea, the sparrow hath found a house, and the swallow a nest for herself, even thine altars, O Lord."

► The Women's Auxiliary of the Diocese of Atlanta last month adopted a resolution calling for full integration of racial and cultural minorities in the life of the Church. The groups also endorsed these other programs announced by the national executive board of the Women's Auxiliary: Meeting special needs of minority groups, such as Indian Americans, Negroes, Orientals and migratory workers; the role of the United States in helping weaker nations to develop their economies; the role of the United States in promoting beneficial use of atomic power; and the prevention and control of alcoholism. About 200 delegates from churches throughout northern Georgia attended the convention at Trinity Church, Columbus.

► After five consecutive months of decline, new construction by churches held steady during April, the Departments of Commerce and Labor reported. The April total was \$53,000,000, the same as in March and only \$1,000,000 short of the record for the month established in 1955.

► The Serbian Orthodox Church pinned its highest decoration on two Episcopal bishops last month in recognition of their work in behalf of the Serbian denomination. The Cross of St. Joanikie was given the Rt. Rev. Horace W. B. Donegan, Bishop of New York, for his help in enabling Serbian children to receive an education. Suffragan Bishop Charles F. Boynton received the cross for his "material assistance to the Serbian community in New York." The decoration was presented by Bishop Dionisije of Libertyville, Ill., head of the Serbian Orthodox Church in this country and Canada.

► In 1776, Father Francisco Garces, O.F.M., baptised a dying Indian boy near Delano, Calif.—the first Christian baptism in the San Joaquin Valley. Last month, the Knights of Columbus and the Chamber of Commerce dedicated a plaque and an 18-foot steel cross in commemoration of the event. Several Protestant clergy were on hand, including the Rev. E. Leslie Rolls, vicar of the Church of the Redeemer.

► Mrs. Philip Rhinelander, 85, widow of the late Bishop of Pennsylvania, left an estate of \$1,984,000 when she died in Washington April 29, according to a petition filed in District Court. Under the terms of the will, the bulk of the estate will go to three sons, Philip H. of Brookline, Mass.; Laurens H. of Charlottesville, Va., and Frederic W. of Chagrin Falls, O. The petition showed that Mrs. Rhinelander left personal property totaling \$1,882,000 and real estate valued at \$102,000. Funeral services were at St. John's Episcopal Church in Washington, and burial was at Newport, R. I.

► Busy, busy, busy: Mrs. Mary Kuethe, wife of the Rev. Romaine Kuethe, rector of the Church of the Resurrection in Cincinnati, was named Cincinnati's "Mother of the Year" last month. Mrs. Kuethe, the mother of four children, assists her husband in church affairs; teaches the 8th and 9th grades at Delhi School; is active in the Ohio Child Conservation League; makes most of the clothes for herself, her daughters, and her mother; does her own baking, gardening, and decorating; conducts treasure hunts and skating, swimming and sleighing parties for as many as 75 youngsters. She also makes good use of her spare time.

► The General Conference of the Methodist Church last month joined other Protestant denominations in calling for an end to the "monopoly" of the Episcopal Church in providing chaplains to the U. S. Military Academy at West Point (see *ECnews*, April 29). The Methodists want chaplains at the Point to be selected from chaplains on duty in the Army. The chaplaincy is now a civilian appointment, and the senior chaplains at both Annapolis and West Point are Episcopalians.

► Up in Alaska, the biggest problems are distance and statehood. The Rt. Rev. William J. Gordon, Bishop of the Missionary District of the territory, says the first problem was neatly solved when the Women's Auxiliary gave him an airplane, which he flies himself in ministrations to the territory's 6,500 far-flung Episcopalians. Statehood, however, is something else. He said Alaskans resent being denied statehood because of what they feel is partisan politics in the United States. The 38-year-old Bishop (one of the Church's youngest) spoke at a mission meeting at Trinity Cathedral, Omaha, last month. He said mission work among the Indians and Eskimos has been "excellent."



# NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

► Here's what *Variety*, the trade journal of the entertainment world, has to say about things in Hollywood: "Switching characters' religions to conform with Roman Catholic objections is getting to be a habit with the studios." The newspaper says the latest instance involved "The Leather Saint," the story about a former boxer who becomes a Roman Catholic priest and returns to the ring incognito to raise money for his parish. A girl in the picture takes a romantic interest in the fighter. That did it. Checked by the studio, Roman Catholic authorities objected to the romantic flashes. When the picture is released, the central character (played by John Derek) will be an Episcopal priest—not Roman Catholic.

► All Souls' Church on Okinawa is to be built in the memory of all who gave their lives on the island during World War II—American, Japanese, and Okinawans. Last month, the vestry of Grace Church, Utica, N. Y., (which is celebrating its centennial) pledged \$4,000 to be paid at the end of 1956, 1957, and 1958 for the building of All Souls' in Okinawa. The vestry also resolved to ask National Council for the go ahead to give additional sums of \$4,000 at the end of 1959 and 1960.

► Womenfolk and the atomic age: In Burlington, Vt., Mrs. Russell A. Holden wondered how in the world she'd find time to be general chairman of St. Paul's Holiday Festival. She's got five young children. Mrs. Holden solved her problem by calling in four helpers: Mrs. Page Maurice, Mrs. Howard Allen Jr., Mrs. Edward Parkhill, and Mrs. Philip Hoff. Collectively, they are the mothers of 18 children. The rector, the Rev. Donald A. Woodward, was pleasantly stunned. "This," he observed, "is Christianity in action in the atomic age."

► The Very Rev. James E. Purdy, rector of Christ Church in Bordentown, N. J., left his sick bed during the pre-dawn hours one day last month to fight a fire in his church. Inching his way through billowing smoke, he lay on the floor and played a fire extinguisher on some flames around a children's altar until firemen arrived. The flames destroyed the altar, melted a stained glass window, and charred woodwork and drapes. Mr. Purdy had been ill with a virus infection.

► In 1880, a Chinese boy named Tai Chu entered Iolani School, an Episcopal institution in Honolulu, and in years to come was to be the school's most illustrious alumnus. He became Dr. Sun Yat-sen, the father of modern China. Last month, the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, presented a portrait of Dr. Sun Yat-

sen to Iolani. The picture had been given him by Madame Chiang Kai-shek, wife of the Generalissimo and a daughter of Sun Yat-sen.

► For a year and a half the women of more than 70 parishes in the Diocese of Western New York contributed their family rings, service insignia of loved ones killed in the war, baby mugs, candlesticks and table silver to the Women's Auxiliary. It all went into the melting pot, and last month in Buffalo a sterling silver alms basin was used for the first time in the 75th anniversary services for the Women of the Diocese at St. Paul's Cathedral. Hand made by Louis Glasier, an ecclesiastical silver craftsman in New York, the alms basin is valued at \$1,000.

► Pity the poor parson. He spends most of his time on the things that gripe him most. This includes "paper work," "running the mimeograph machine," "attending too many purposeless meetings," and "dealing with demanding people." These findings were presented to the National Council of Churches' urban church department last month by Dr. Samuel W. Blizzard, an associate professor of sociology at Penn State. He surveyed 1,500 clergymen of 22 denominations. The answers indicated that the clergy have to spend too much time on the things for which they have little training. He'd rather spend his time as a preacher and pastor—for which he was trained.

► St. Christopher's Church in Port Orford, Ore., the westernmost Episcopal church in this country, received a hand-carved crucifix last month—a gift from Fr. Eric Segelberg, a priest in the Church of Sweden. In a letter to St. Christopher's vicar, the Rev. Peter Dally, Fr. Segelberg said: "I think the crucifix (will symbolize) the bond of friendship between our two communions. I hope it will also give Swedes who have settled in the States a healthy reminder of which church in America is equivalent to our Swedish Church."

► The National Council's filmed television series on the work of the Church is catching on fast. As of early last month, 17 stations across the country had booked "Mission at Mid-Century," the first of the series. Television stations in the following cities have booked the series: Louisville, Ky.; Baton Rouge, La.; Fargo, N. D.; New Orleans, La.; Raleigh, N. C.; Jacksonville, Fla.; Manchester, N. H.; Burlington, Vt.; San Francisco, Calif.; Amarillo, Tex.; Cleveland, O.; Baltimore, Md. (two stations); Savannah, Ga.; Lufkin, Tex.; Providence, R. I.; and Charleston, S. C.



## Tempest in a Teapot?

# Bishop Carruthers Dismisses Deacon; Race Activities Cause Alleged Discord

In all the troubled South today, there are few areas where the race issue is more tense than in South Carolina.

It is also true that there are differing avenues of approach advocated by people of both races who are working toward betterment of relations between the Negro and the white man. One group, for example, takes the position that the church should snap out of its lethargy and move swiftly and emphatically to stamp out racial injustice. Another group urges that the church take cognizance of realities in areas of explosive race relations and move slowly toward the betterment of human understanding. To do otherwise, they warn, will only result in the church being stripped of its influence at a time when it is sorely needed.

In South Carolina last month, these points of view had collided head-on. The Rev. Henry L. Parker, a Negro deacon at St. Paul's Mission, Orangeburg, had been told by the Bishop of South Carolina to transfer elsewhere because his aggressiveness on behalf of the Negro was "causing discord among his people." The Rt. Rev. Thomas N. Carruthers set no time limit for Mr. Parker's departure and told him he could continue at Orangeburg until a transfer could be arranged.

The Bishop said further that he intended no publicity about what he considered a purely "pastoral problem." In fact, the Bishop said he hadn't intended that Mr. Parker's congregation know that the deacon was leaving until after it could be announced that he had found work elsewhere. The publicity, however, came in an avalanche—both from the secular and church press—after the Rev. Kenneth Hughes, rector of St. Bartholomew's Church, Cambridge, Mass., let out the word in Boston. Mr. Hughes had presented Mr. Parker for ordination.

Mr. Parker, a native of New Jersey, came to Orangeburg last summer after completing his studies at Harvard Divinity School. He was ordained by Bishop Norman Nash of Massachusetts and was recommended to Bishop Carruthers by the Rev. Dr. Tollie Caution, executive secretary for Negro work in the National Council's Department of Home Missions. Dr. Caution describes Mr. Parker as being a person of high intelligence and "excellent ability."

"But," Dr. Caution adds, "he is a

born crusader, and this situation in South Carolina is right down his alley."

In an area where Negroes are subjected to personal and economic pressure if they "get out of line," Mr. Parker had moved boldly into battle. He became active in the local chapter of the National Association For the Advancement of Colored People (NAACP) and headed a committee to raise money to loan Negro farmers who had been denied bank credit because of their membership in the NAACP.

The Rev. De Wolf Perry, rector of St. Michael's Church, Charleston, describes Mr. Parker as being "a good man—indeed a fine man—but over-enthusiastic and very rough on the segregation problem in one of the South's tensest spots."

Bishop Carruthers said he began to receive reports that Mr. Parker's ministry was "causing friction in the congregation and in the community" last fall.

The Bishop added that after several persons in the congregation brought "serious complaints" about the deacon's work, the two had a conference. Bishop Carruthers decided to give Mr. Parker "another chance" after the latter agreed to "seek the advice of individuals in the church and the community whose integrity, intelligence, and sense of perspective had been proven to me over the years." The Bishop said the situation then "improved" briefly, but that after consulting with "a number of persons" last March, he decided that Mr. Parker should leave. Bishop Carruthers said that the deacon was not dismissed for his NAACP activities. There were "a number of other considerations" involved, he said, and he advised Mr. Parker that it would be to the best interests of the church and himself to seek work elsewhere.

Mr. Perry said that members of the congregation complained about the deacon earlier, but that they had "closed ranks now that this has become a big issue." Originally, he said, the parishioners had complained: "All we get is NAACP teaching in the pulpit and no Gospel."

Of several members of the congregation who were contacted by *ECnews*, only one would talk about the issue, and he did so only on condition that his name would not be used. Here is what he said:

"The majority of us are sorry to see Mr. Parker go. I would say that

his work with us has been very good at times, but at other times he has been too active in things not connected with the church. There was no organized complaint, that I know of, by the vestry or the congregation. Several of our people may have advised Mr. Parker to go slow on the race issue because he's not a Southern man. If anybody talked to the Bishop—and I don't know first-hand whether they did or not—they probably did it because they were worried about Mr. Parker's safety. He travels a lot at night, you see."

Deacon Parker had this to say to *ECnews*:

"I want to preach the gospel prolifically and prophetically, cost what it may. Real preaching is a disturbing factor, and if you upset the status quo, then you ought to feel good about it. Jesus didn't take the middle road. If He had, it wouldn't have led to the cross."

Bishop Carruthers has a reputation as being one of the more enlightened churchmen of the South. His pronouncements against racial discrimination have brought him repeated abuse and threats from white citizens of South Carolina. In the 12 years he has been Bishop, he has seen to it that Negroes were brought into the state diocesan conventions for the first time. They were given equal rights and equal voting privileges. He has condemned vigorously the White Citizens Councils and the issuance of a vitriolic pamphlet denouncing the national church's stand against segregation.

Dr. Caution, who said his office acts in an advisory capacity in the church's work among Negroes, said that all he could do was to let it be known that Mr. Parker was "available."

"There are several things to remember in this situation," he said. "In the first place, there is no authority more limited than that of a deacon in a mission. He may be hired and fired at will by the bishop. However, Mr. Parker hasn't been fired in the real sense of the word. Bishop Carruthers is allowing him to stay on until he finds work elsewhere. It's a matter of general feeling that when a minister does not get along with his congregation, as apparently is true in this case, he should depart. When you have a dissolution of relationships between the minister and his people, there is bound to be ill will remaining no matter who eventually comes out on top.

"At any rate," he added, "here's a matter that is being played up out of proportion to its importance. I am convinced that Bishop Carruthers' attitude toward Mr. Parker is no different from his attitude toward any other deacon in the diocese. The whole thing is a tempest in a teapot."



## USAF, RAF Restoring 'Nursery Rhyme' Church

Anglo-American relations took another step forward in England when U. S. airmen launched a drive to help the Royal Air Force restore the historic St. Clement Danes Church in London, designed by Sir Christopher Wren in the 17th century.

U. S. airmen hope to raise \$75,000 to provide an organ; the RAF plans to raise the equivalent of \$350,000.

But London children are concerned with a more important factor than a mere restoration move. Soon they'll be able to sing again a favorite nursery rhyme which begins "Oranges and lemons, say the bells of St. Clements" (see cut).

In 1941 Nazi bombs destroyed the church and downed the bells. For the restoration, the RAF had 10 new bells cast. Since the old ones played slightly off-key, a new bell will be added to bring them into tune and allow them to play the RAF marchpast. St. Clements was recently designated headquarters church for the RAF. Memorials to British and American air force dead will be kept there.

Origin for the nursery rhyme is unknown. One theory has it that the opening lines refer to the porters who used to go past the church to market, carrying oranges and lemons.

It is planned to revive the annual services for children to receive oranges and lemons and learn the bell song.

## Theologians See No Ban Against Women Preaching

Three noted Anglican theologians report that they find nothing in Scripture which conclusively bars women from conducting morning and evening prayer and "preaching in case of need."

Dr. Arthur Michael Ramsey, Archbishop of York; Dr. Harry James Carpenter, Bishop of Oxford, and Prof. C. F. D. Moule of Cambridge were called in to advise a special 12-man committee set up in 1953 by the Convocation of Canterbury to examine differences in the ministry of women in the Provinces of Canterbury and York. Heading the committee is Dr. Henry Colville Montgomery-Campbell, Bishop of London.

Specifically, the committee asked the three theologians, does Scripture forbid authorized women to conduct these services?

"Appeal to Scripture is so inconclusive as not in itself to bar the possibility of women, with the Church's authorization, conducting morning and evening prayer and preaching in case of need," the theologians replied after a "full examination."

"There is sufficient evidence," they



added, "that women prophesied in the apostolic age and that St. Paul gave a ruling as to their proper demeanor when prophesying and praying in assembly."

At the same time, the men stated, "there is also evidence that he enjoined silence upon them in assembly and regarded this ruling as a command of the Lord, and that he, or the author of the pastoral epistles, forbade women to teach."

The committee could not reach unanimity in the report it was scheduled to make in May to the Convocation of Canterbury.

Two members disagreed with the conclusion of the theologians. Five dissented from the committee's majority recommendation that a bishop may permit a woman worker (who holds a license and is subject to certain specified conditions) to conduct or help in conducting statutory services or to give addresses at them in the parish to which she is attached.

Four of these same five committee members further dissented from another committee recommendation that a bishop may give women with special qualifications diocesan licenses enabling them to conduct services and to give addresses in any church in a diocese to which they may have been invited by an incumbent.

## Overseas Churches Put Out Welcome Mat for Travelers

Europe's seven American Episcopal churches again urge American tourists to visit them if they visit Europe this summer. The churches are:

Holy Trinity Pro-Cathedral, 23 Avenue George V, Paris; Church of the Holy Spirit, 21 Blvd. Victor Hugo, Nice; Emmanuel Church, 4 rue du

## Rhyme of the Bells

Oranges and lemons, say the  
bells of St. Clement's.  
You owe me five farthings, say  
the bells of St. Martin's.  
When will you pay me? say the  
bells of Old Bailey.  
When I grow rich, say the  
bells of Shoreditch.  
When will that be? say the  
bells of Stepney.  
I do not know, says the  
great bell of Bow.  
Here comes a candle to light  
you to bed.  
Here comes a chopper to chop  
off your head.

Dr. Alfred Vincent, Geneva; St. James' Church, 15 Via Bernardo Rucellai, Florence; St. Paul's-within-the-walls, 58 Via Napoli, Rome; Church of the Ascension, 30 Kaulbach Strasse, Munich, and St. Christopher's Church, Freiherr Vom Stein and Bockenheimer-Landstrasse, Frankfurt.

Guest preachers at the Paris Pro-Cathedral this summer will include Dr. William S. Lea, editor, *Episcopal Churchnews*; Dean James Pike of the New York Cathedral; Chaplain George Bean of the U. S. Military Academy, West Point, and the Rev. John Ellis Large, rector of New York's Church of the Heavenly Rest.

## English Village Faces Debt Because It Kept a Secret

At one of the most vital periods in history, the little Hampshire, England, village of Droxford could have become world famous—and the world would have been a sadder place as a result.

Droxford is the village where General Eisenhower, General deGaulle, Sir Winston Churchill and four Commonwealth Prime Ministers—General Smuts, Peter Fraser, Mackenzie King and Sir Godfrey Huggins—together with Sir Anthony Eden and Ernest Bevin gathered to direct the final stages of the build-up for the Normandy landings during World War II.

Droxford kept its mouth shut so faithfully that the world knew nothing of its brief greatness.

Now Droxford Parish Church tower is falling down and because Droxford kept its secret so well, the rest of the world has never heard of it. The village's 524 citizens are struggling nobly to face a debt which will strain their resources to the limit.



**When Should the Church Keep Silent?**

## British Press Goes to Bat for Church When Politicians Attack Archbishop

When should the Church speak out?

British peers and the British press are divided over the matter, and the center of heated arguing is the Archbishop of Canterbury.

Dr. Geoffrey Francis Fisher, Britain's Primate, has in recent months made public statements about the Cyprus crisis and a government bond issue which have spurred sharp criticism from the House of Commons and the House of Lords. The result was quick defense from the *News Chronicle* and the *Church of England Newspaper*, unofficial weekly publication. It boiled down to this question: Should the Church speak out on vital issues, or should it shut up? Here is the background:

A few months ago the Archbishop offered to the House of Lords a three-point solution for the Cyprus situation (*ECnews*, April 15). Stating that correspondence between Archbishop Makarios and the Governor of Cyprus revealed large areas of agreement, Dr. Fisher proposed: the drafting of a constitution as indicated by this correspondence; an appeal by Greek, Turkish and British governments to Cypriotes to end their violence, and return of exiled Archbishop Makarios when peace is restored.

In a speech before the British Council of Churches about six weeks later, Dr. Fisher charged his government with "inaction" in its handling of the Cyprus dispute. He said he had "direct evidence" his proposals had been welcomed by moderates in Cyprus.

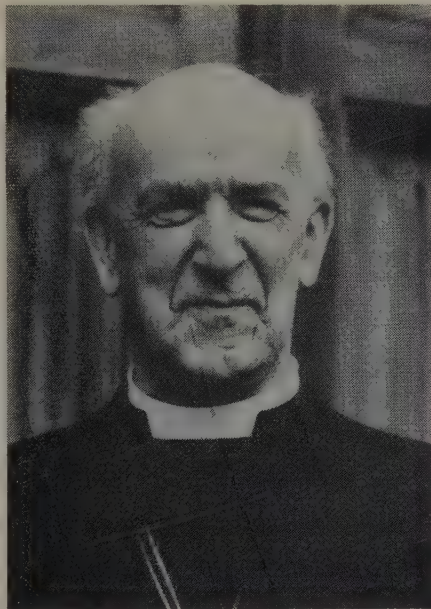
About a week later, Alan Lennox-Boyd, Colonial Secretary, warned the Archbishop to weigh his words on the Cyprus crisis "most carefully." Speaking in the House of Commons, he said:

"... It would be extremely helpful if all with powerful positions in this land or elsewhere would weigh most carefully the effect of their words, or the effect they might have on moderate opinion in Cyprus, the need for which to come forward is of paramount importance..."

Meanwhile, Dr. Fisher criticized the British government again, as well as the Chancellor of the Exchequer, over their premium bonds scheme. During a debate in the House of Lords on the Small Lotteries and Gaming Bill, which seeks to legalize raffles, the Archbishop denounced both as "debasement of the spiritual coinage at a time when there is paramount need to restore it." He con-

sidered the premium bonds a grave matter.

(The latter proposal, made by Chancellor MacMillan, involves the issuance of what in American money would be \$2.80 bonds, which in themselves would carry no interest. Bondholders, however, would be eligible for a prize in draws to be held every three months for distributing the interest the bonds earn. The chancellor considers it no gamble, because bondholders never lose their investment.)



Dr. Fisher: Target of Fire

The Archbishop's words on this matter brought a stinging rebuke from Viscount Hailsham in the House of Lords, who said Dr. Fisher introduced "false religious and irrelevant doctrinal considerations."

He said there had always been "a lunatic fringe" in the religious world which "sought to improve upon the Ten Commandments." He said some would add "Thou Shall not Bet" and "Thou Shall not Drink."

Lord Hailsham continued: "Bishops are always talking to us about politics, and we like the freshness and vigor with which they express their opinion."

"Perhaps they will forgive the man in the pew—and that I certainly am, because I go to church Sunday by Sunday—saying a word or two about matters which they think ought to be in their own province."

"When in the 16th century we cast

off the jurisdiction of the papal authority, we did so on the basis that Holy Scripture contained all that was generally necessary for salvation.

"We did not do so in order to set up a number of popes all over the country, deigning to add to the Holy Scripture new prohibitions and maledictions and greater burdens than our fathers even were able to bear."

Into the fray stepped London columnist Geoffrey Murray of the *News Chronicle* with such comments as:

"Our affairs have reached a wretched pass when Ministers of the Crown can join with Strijdom (South Africa's Prime Minister) and company in telling the Church of England to shut up."

Citing the South African government's severe censure of such Anglican clergy as Michael Scott and Trevor Huddleston, he said:

"Now, in the House of Lords, the peers dance with anger when the Archbishop of Canterbury and the Bishop of Chichester dare to offer constructive proposals for ending the mess in Cyprus."

"And when Dr. Fisher criticizes Mr. MacMillan's plan for a State lottery, peers stutter with rage."

The reason, Mr. Murray said, is that "at long last the voice of the Church is touching the consciences of British and South African statesmen."

British churchgoers, he declares, may now be in the minority, but they still have the right to be heard through the Archbishop of Canterbury.

Mr. Murray's criticism of Dr. Fisher was that he did not speak out often enough.

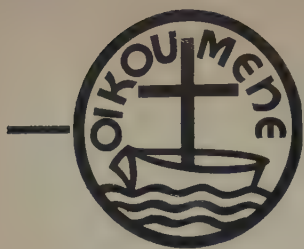
The columnist described British politicians as "proud to have in the Established Church—to which the State does not contribute one penny—a well-trained voice to pronounce grace at banquets and perform the rich, moving, hallowed ceremonial of coronations and similar great occasions."

"But let any cleric speak his mind on moral issues raised by the State's behavior..."

Yes, let him, was what the *Church of England Newspaper* said. The plain duty of Church leaders, the paper declared, is to offer guidance "when ethical principles are at stake... There are times when this duty may involve issuing a serious warning to the government."

"It is a characteristic failing of politicians that they tend to welcome the voice of the Church only when it happens to be on their side. Then it is speaking for true religion and high morality. When the voice of the Church is raised in protest against them, they deny its right to speak. Then the Church is interfering in politics."





# ECUMENICAL REPORT..

A Comprehensive Report of the Mission of the Church throughout the Whole

## Bishop's Vision of United Church Spurred Faith and Order Movement

On a June day in Edinburgh, 1910, during the stirring days of the great World Missionary Conference, a bishop from the Philippine Islands caught a vision of a United Church. If the churches could sit down together and talk of the stumbling blocks in the areas of faith (creeds) and of order (the ministry), he thought it might be possible to bring about the reunion of Christendom, maybe within 100 years.

The vision persisted and took concrete form in a resolution which this same missionary bishop, Charles Henry Brent, inspired in an address at a missionary mass meeting at the General Convention held in October, 1910, in Cincinnati, Ohio.

The resolution was passed unanimously by the House of Deputies and the House of Bishops.

"That a Joint Commission\* be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour\*\* be asked to unite with us in arranging for and conducting such a Conference."

Bishop Brent conveyed the idea of a World Conference on Faith and Order and pursued his vision with persistence the rest of his life, and exercised a profound influence on the Faith and Order Movement; but it was Robert Gardner, a layman, who carried most of the administrative burden.

All the churches in Christendom were invited to participate in a World Conference of Faith and Order, including the Roman Catholic Church. The response was heartening enough, but World War I intervened. This experience only intensified Bishop Brent's convictions about the need for and the possibility of unity. After many letters and personal deputations to all the churches of Europe, the Middle East and North America, a preliminary conference was held at Geneva in 1920 with 70 autonomous churches from 40 nations represented. At this conference a continuation committee was appointed which began work immediately looking toward a full scale world conference.

The long and careful theological preparation which became an indelible mark of Faith and Order was set

up on such subjects as the nature of the Church, Ministry and Sacraments.

But it was not until Lausanne in 1927 that the first World Conference on Faith and Order was held, after the prodigious, consecrated labor and burning zeal of Charles Brent, Robert Gardner and many others.

"We are here at the urgent behest of Jesus Christ. We have come with willing feet." These are the first words of the sermon preached by Bishop Brent at the opening of this conference. The decisive step was taken and Lausanne 1927 proved the churches could get together and talk of their differences and make progress toward unity through their agreements. Bishop Brent spent himself on this effort, but left behind



Dr. Kennedy: rector of New York's Church of the Ascension, author of *Evanston Notebook*, broadcaster and tireless worker in the field of ecumenical relations. A leader at WCC's Second Assembly.

after his death in 1929, 108 churches pledged to confer together in these crucial areas of faith and order which divide Christendom.

The Faith and Order Movement was well launched in 1927 at Lausanne and moved slowly and deliberately toward a second world conference. The continuation committee kept things going in orderly fashion and settled down to new studies in the light of the Lausanne findings. At last on August 3, 1937 at Edinburgh the Second World Conference on Faith and Order assembled. This time with representatives from 123 churches. The Archbishop of York, William Temple, presided and once again such subjects as Grace, Ministry and Sacraments were discussed.

The Edinburgh Conference marked a definite advance upon that held 10 years earlier at Lausanne, with a fuller and richer report. But the large mass of church members were

still in the dark about what happened at the rather rarified theological level of both Lausanne and Edinburgh.

In one section at Edinburgh—"The Church's Unity in Life and Worship"—bordering on the matters discussed at the Second World Conference on Life and Work held at Oxford just prior to the Edinburgh meeting,\*\* the proposal for a World Council of Churches was made.

In addition an "affirmation" was adopted declaring oneness in Jesus Christ, the Incarnate Word of God; pledging cooperation to work at overcoming the divisions of the church. Edinburgh's outstanding achievement was a recognition of deep agreements in faith, especially concerning the grace of God.

Faith and Order shared equally with Life and Work in the committee of 14 appointed at Oxford and Edinburgh to draft a Constitution for a World Council of Churches. Once again war intervened and the World Council's first assembly was delayed and "In Process of Formation" for 10 years, during which William Temple died, a grievous loss to the ecumenical movement, and plans completed for the First Assembly of the World Council of Churches in Amsterdam in 1948.

When the World Council was formed in 1948 in Amsterdam the special interests and work of Faith and Order were given to a Commission, pledged to carry on study in this important field, to guard against the World Council becoming simply a cooperative movement for world-wide action.

Under the World Council, Faith and Order became a commission which was permitted to function on its own with reference to calling separate World Conferences as it felt the need for them. Consequently the Third World Conference on Faith and Order was held at Lund, Sweden, in 1952.

Lund gave its attention to three main subjects: the Nature of the Church, Ways of Worship, and Intercommunion. Out of Lund came a common vocabulary in the area of intercommunion and the way was opened for the exploration of important non-theological factors with the conviction that more than doctrine divides the churches.

In its message to all the churches Lund declared: "A faith in the One Church of Christ which is not implemented by acts of obedience is dead." Faith and Order at Lund proved it



—by James W. Kennedy

was not limited to the sanctuary, the committee room and the conference hall, but was relevant to life. "In the task which lies ahead there is a part which every Christian can play."

At Evanston in 1954 the structure of the World Council of Churches was changed and the Commission on Faith and Order became a Department under the Division of Studies, with its continuing aim "to draw the churches out of isolation into conference about questions of faith and order."

A working committee of 25 carries the major responsibility for its con-

with the theme: "The Nature of the Unity We Seek." Some 300 delegates and 100 consultants will represent the member Churches of the World Council of Churches in the U.S.A. and Canada; 12 of these delegates\*\*\*\* will be Episcopalians, with a due proportion of consultants. While this will be a work conference with general visitors discouraged, the caliber of the delegates will not be limited to top flight theologians but will represent a good cross-section of American Church life.

Sixteen regional study groups are now at work throughout the country, with one or more Episcopalians on each group, preparing materials for the conference. A study guide is available for all other persons and groups which wish to participate. Send for "Ecumenical Conversations

in the field of inter-Anglican Relations were reported and the following extensive cooperation already in existence summarized:

The Presiding Bishop's Committee on World Relief and Church Cooperation has sent grants to Anglican Provinces, Dioceses and Parishes throughout the Anglican Communion. At present the Overseas Department has several appointees in churches, schools and hospitals abroad. The Department of Christian Social Relations has continuous relationships with similar departments and personnel of other branches of the Anglican Communion. At the close of the Anglican Congress in Minneapolis in 1954 it was agreed that there should be an exchange of materials and correspondence between the executives of the Churches in the Anglican Communion who are related to various problems of social concern.

In addition to such interchange between similar departments, the Presiding Bishop is in constant touch with the Archbishop of Canterbury on many matters, as well as with the Primates throughout the Anglican Communion.

The Joint Commission on Ecumenical Relations is planning to disseminate information to the entire church and to promote the study of the various parts of the Anglican Communion. Bishop Higgins of Rhode Island, is expanding and revising his book on the Anglican Communion for re-issue some time next year, to be used as a study guide.



**ECUMENICAL TRIBUTE:** This marble tablet, suggested by M. Gustave Hentsch, Swiss banker (at left), now rests in Geneva's Cathedral of St. Pierre. It commemorates the first ecumenical service held there after World War II, under World Council of Churches sponsorship. Also attending the unveiling ceremony was Dr. Alphonse Koechlin (center), who participated in the 1946 service as president of the Federation of Swiss Protestant Churches, and Dr. W. A. Visser't Hooft, WWC General Secretary.

tinuing basic studies of questions pertaining to Christian unity under the leadership of its brilliant young secretary, J. Robert Nelson.

The basic study pattern continues with long range studies by permanent theological committees, but opportunity for regional participation has resulted in plans for a conference soon to be held in North America.

The North American Faith and Order Study Conference will be held on the campus of Oberlin College, Oberlin, Ohio, September 3-10, 1957,

on the Theme of The Nature of the Unity We Seek," World Council of Churches, 156 Fifth Avenue, New York 10, New York. By using this study outline in local groups everyone can participate at this grass roots level of ecumenical conversation.

#### Inter-Anglican Relations

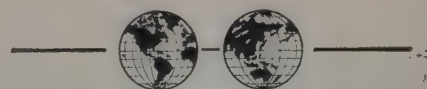
At a meeting of the Committee on Ecumenical Relations of the National Council in February, the explorations

\* This Joint Commission on Faith and Order was continued until 1949 when it was replaced by the Joint Commission on Ecumenical Relations to keep pace with the larger context of the Ecumenical Movement, following the First Assembly of the World Council of Churches in Amsterdam, 1949.

\*\* The exact wording which was to become the minimum creedal statement for admission to membership in the World Council of Churches.

\*\*\* The first World Conference on Life and Work was held in Stockholm in 1925.

\*\*\*\* The Joint Commission on Ecumenical Relations is now at work selecting persons to nominate to the Presiding Bishop for our official delegation from among the clergy, laity and young persons of our Church.





# Editorials

## Seabury Series Need Not Fear Honest Criticism

Throughout the Church there has been widespread criticism of the "new curriculum" prepared by the National Council's Department of Christian Education. We believe that the Department need not fear these criticisms provided they are honest and motivated by a genuine concern for the good of the whole Church. As a matter of fact we learn a great deal from our critics and sometimes we learn from our mistakes, frequently more than from our successes. After a year's experience with these materials throughout the entire Church, we believe that the Department has learned much and that the new courses in the Seabury Series are of a much higher quality even than those which were produced last year.

But of the criticisms: it is best that we face them head-on and that we do not hide our objections behind emotional words such as "latter-day Deweyism" or "disguised humanism." What are the real objections—the honest criticisms that have been made against this program?

Perhaps the most widespread criticism is that the courses do not teach the Christian faith as we have understood it. It is pointed out that there is no systematic outline of doctrinal instruction, that so far the Bible is not treated in any systematic way, and that there is no over-all picture given the growing children of the Church of the whole Christian faith and life as it is taught in the creeds and in the Prayer Book.

Another criticism is that this program demands too highly trained teachers and too many teachers. Not only is it suggested that there be a class teacher but that each class have an observer and, if possible, a substitute teacher. Many small parishes wonder where they can possibly get such a staff. The materials certainly do demand a well qualified person and there are those who say that the program is pitched at such a level that only experts can teach it.

Then there are those who take exception to the continuous use of the word "acceptance." They ask the question, "By whom is the individual to be accepted? By the Church?" If this is so, they wonder if the Church has not taken the place of the Redeemer and suggest that this may be making too great a claim for the Church.

Another criticism is that this program can hardly be effective for those children whose parents do not cooperate. Often this criticism is made in connection with the criticism regarding the need for too highly trained teachers and it is maintained that the demands are far above the possible accomplishments of the average parish of the Episcopal Church.

We recently heard of one very "erudite" theologian asserting that the Seabury Series is deficient theologically because it is "using an anthropocentric educational technique to communicate a theocentric or Christocentric faith." Whatever this may actually mean, it leaves us a little cold as do some of the other criticisms when analyzed. But, nevertheless, this is a serious criticism which, in essence, maintains that man's conscious needs cannot be the point of reference because it is precisely these needs which need Christ's redemption. Here is one of the sources of man's sin, that his basic need is egocentric and it is the need itself which needs redeeming.

Few of the critics, however, have gone so far as to produce the kind of Christian Education program which they feel the Church really needs. Often they are content merely to tear down that which has been built up. They will grant usually that most of the older materials were rather terrible and quite inadequate; but in attacking the new, they leave us with no alternative.

Each of these criticisms has to be met openly and honestly and without equivocation. Let us consider, however, only one of the basic criticisms for comment—the objection to building the program around the needs of people. In order to see this in true perspective we have to ask ourselves what was the purpose of our Lord's coming to this earth. The creed says that it was "for us men and for our salvation" that He came down from Heaven. If our Lord came into this world to meet the needs of real people who live real, human lives and if the Church is the extension of the Incarnation, as Bishop Gore used to say it was, then isn't this still the job of the Church—to carry on our Lord's ministry of reconciliation and to meet the needs of men? Our Lord always met people at the point of their need. He met their curiosity with the words, "Come and see." He met their desire for healing with, "Take up thy bed and walk." If our Lord came into this world to meet the needs of people, can His Church, which is the extension of His life in the world, do less?



## The Case of Five Sailors

do not understand why, as *Newsweek Magazine* stated in its issue of April 23rd, "the Immigration Service seemed almost to put itself out to make things for the abductors" in the case of the five Soviet men who went back to Russia. Twenty Soviet agents arrived with the five sailors at New York's Wild Airport on April 7th and a half-hour later were on a plane headed across the Atlantic.

At the time a delegation of the Church World Service, an agency of the National Council of Churches which the Episcopal Church has been especially interested in, tried to see the young men. They were excluded from the so-called hearing run by the Immigration Service. The sailors were never given a chance to express their own wishes except in the presence of Soviet agents who surrounded them.

The Senate Committee investigated the incident and excluded the Soviet delegation at the United Nations of which they were engaged in "espionage and kidnapping."

What disturbs us, however, is the attitude of our Immigration Service. This is not the first time they have acted in a way contrary to the policy of the Government which is to encourage every person who wants to fight for freedom and to escape from the clutches of totalitarian lands.

## A Young Poet

Springtime comes but once a year.

With all the sounds we like to hear.

The birds up in the trees so high.

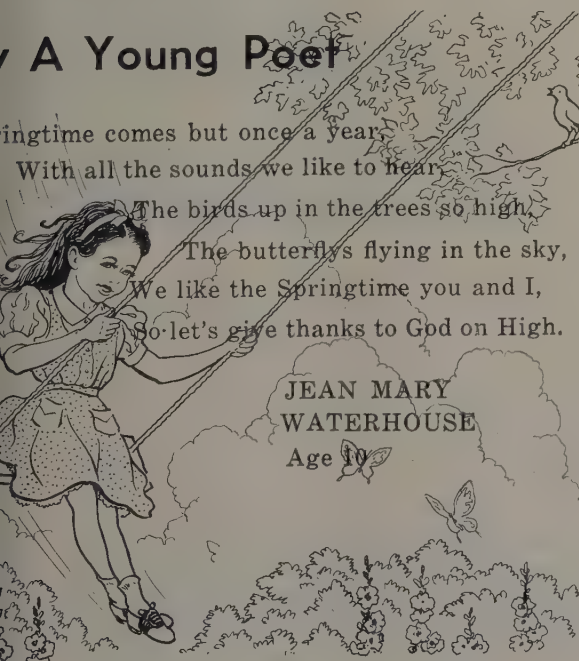
The butterflies flying in the sky,

We like the Springtime you and I,

So let's give thanks to God on High.

JEAN MARY  
WATERHOUSE

Age 10



## Speaking Personally —



Father Trevor Huddleston has written a book, "Naught For Your Comfort," which was published in England toward the latter part of March. I am glad it is now available in American book stores since it contains such a tremendous message. Fr. Huddleston speaks about the racial situation in South Africa with authority and out of a profound experience.

Those of us who have had the great privilege of meeting this Anglican priest can never forget his passionate devotion to the Negroes of South Africa whom he served for 12 years. I was deeply impressed by the editorial comment on this book which appeared in the *Manchester Guardian Weekly*. It speaks for itself:

"It is a noble book, a superb book, to be read by anyone who cares about race (or any human) relations. It vibrates with humanity. What moved Father Huddleston to fly his flag against racial prejudice as he knew it in South Africa was not counter-prejudice or liberal principle in the abstract but love. . . . He moved among them not merely as a champion but as a friend and a priest, and it is the human and the Christian relationship which cuts clean across the political doctrines of apartheid, and not less across the apartheid of the heart. . . . It seems a matter for regret that his Community withdrew him from his work—not that he will not make his impact wherever he is,—and one must hope that a worthy successor has been chosen. But one link at least has snapped. There was a primary school attached to the church where he served. The school closes this week. One more light will have gone out in South Africa."

Some of our friends have asked us how we produce the feature called "Christian Discussion." Let me tell you a little about it. Our staff has felt that we should have such a series of articles dealing with the great problems confronting the Christian world, but written in such a way as not to express too much editorial opinion but to form the basis for our readers' discussion. We would like to gather the facts and suggest some of the questions and then we hope that you will form your own conclusions. There is room in the Church for many different opinions and on many questions it is impossible for us to say that this is THE Christian interpretation. The first four articles I wrote myself as a result of a 3,000 mile trip through the Deep South.

The current series on the Middle East is based upon the corporate thinking of our staff and several contributing editors who have an unofficial relationship with *Episcopal Churchnews*.

William S. Lea



# *The Episcopal Radio-TV Foundation* **ANOTHER CHANCE**

*featuring* **CYNTHIA WEDEL, P**



**CYNTHIA WEDEL**—one of the outstanding women in the Episcopal Church—and **PEGGY WOOD**, star of radio, TV and stage, as they rehearsed one of the programs in the second series of **ANOTHER CHANCE** which was broadcast over a network of more than 250 stations and heard in nearly every section of the country. The programs were produced by the **EPISCOPAL RADIO-TV FOUNDATION** in Atlanta at the Protestant Radio and Television Center.

The Rev. Thomas Barrett—author of the popular “**ADVENTURES OF SAMUEL ENTWHISTLE SERIES**” joins the production staff and will take a leading part in the cast of the third series of **ANOTHER CHANCE**. Mr. Barrett, rector of the Robert E. Lee Memorial Church at Lexington, Va., is shown in his study as he works on program ideas for the series. Later he will join Mrs. Wedel and Miss Wood in Atlanta where the programs will be written and produced.



*The 3rd Series of **ANOTHER CHANCE** will be heard next fall on  
more than 250 Radio Stations across the Nation.*

This unique . . . this completely different kind of week-day radio program will once again carry the teachings of the Church into millions of homes throughout the country this coming fall and winter. Produced under excellent direction and acted out by an enlarged staff, the series can be heard in your own community over your favorite radio station. The *Episcopal Radio-TV Foundation* will be happy to give you complete information

about what you and your Church can do to help bring the good messages of **ANOTHER CHANCE** to your community. Why not mail a post card today requesting information and then it over with your rector. You will be amazed at how easy it will be to help the Episcopal Church in your community take advantage of the almost un-tapped opportunities which are offered to the Church today in assuming its missionary obligation.

▶ **TO FIND OUT HOW YOU CAN BE SURE THIS PROGRAM IS BROADCAST OVER  
RADIO STATION IN YOUR COMMUNITY—WRITE TO CAROLINE RAKESTRAW c/o  
THE EPISCOPAL RADIO-TV FOUNDATION, 2744 PEACHTREE RD., N. E. ATLANTA, GA**



# announces the Third Series of completely different kind of Radio program

## WOOD and THOMAS BARRETT

seems to me that is the most vital,  
engaging religious program for  
on the air today.

(Mrs.) Margaret Thompson  
Knoxville, Tenn.

I like to express my appreciation  
of the wonderful radio series *Another  
Chance* which you have been  
broadcasting on Saturday afternoons.

Lurline W. Seyburn  
Bossier City, Louisiana

I seldom listen to anything on the  
radio but music, but from now on  
*Another Chance* shall be one I won't

(Miss) Elaine Stevens  
Rochester, New York

What impresses me most is the top  
quality of the writing. . . . They are  
very well done from the standpoint  
of the Church's teaching, and set in  
realistic circumstances that they

are bound to strike home.

(Mrs.) Ernestine E. King  
Corning, New York

I enjoy listening to your program,  
*Another Chance*, every Sunday. I  
work with thirty girls and would like  
to have copies of "Who Calls the Sig-  
nal" from the December 4th pro-  
gram. If possible, please send copies  
for each girl.

(Mrs.) Lucille G. Coleman  
Jacksonville, Florida

We would like to express the ap-  
preciation of all of us here at the Na-  
tion's station for the splendid quality  
of your series, *Another Chance*. It is  
very seldom that programs of this  
nature are as well produced, and it is  
certainly to the credit of the Episco-  
pal Church. We have had remarkable  
success with the program and the  
mail that we have received in response

to it is far beyond any of our expecta-  
tions.

Radio Station WLW  
Cincinnati, Ohio

We auditioned your program, *Another  
Chance*, and thought the pro-  
gram of high caliber and very enter-  
taining. It fits in well with our pro-  
gram structure.

Radio Station WTTN  
Watertown, Wisconsin

We have auditioned *Another  
Chance* and are of the opinion that  
this program will fit in nicely with our  
general programming without too  
much concern over the maintenance  
of our balance in the religious classi-  
fication per se. Such being the case,  
we have scheduled this program in  
one of our best week-day morning  
spots.

Radio Station WLAP  
Lexington, Kentucky

### READ WHAT THE EDITOR OF THE ATLANTA CONSTITUTION WROTE ABOUT THE EPISCOPAL RADIO-TV FOUNDATION . . .

The Episcopal Radio-TV Foundation has demonstrated it is qualified  
through experience, know-how, available technical facilities and staff—  
at a cost basis. And most important, it has, on merit, established excel-  
lent relations with the radio and television industry. It can make a  
significant contribution to the Episcopal Church through the medium of  
television. Free time on television stations on which to release programs  
is not a problem. The Foundation has been offered free time on tele-  
vision stations, both in America and through the Armed Forces TV  
Network in foreign countries—even behind the iron curtain, for its  
television programs, that meet the same high technical and programming  
standards maintained in the Foundation's radio offerings. There is just  
one problem. Money. The work of carrying the Church's message to the  
multi-million-person television audience is limited only by the Founda-  
tion's financial ability to produce and supply programs to television  
stations now willing and ready to give free time for such programs.  
Television is a costly medium. But with the support and cooperation of  
every Episcopalian who is willing to accept the challenge of our Lord's  
Commission to include the use of television, the work can be started.  
Its growth in usefulness and in strength will be subject only to lack of  
decision and lack of funds. The Episcopal Church must, in the opinion of  
many who are aware of the impact and meaning of world-television,  
be ahead of what the people think they want. It is a responsibility—but  
more of a privilege—to use this miracle medium in the right way to  
further the Kingdom of God. The Foundation has earned the support of  
every communicant and organization of the Church.

\* \* \* \* \*

Tax-free contributions, large and small, may be sent to the Episcopal  
Radio-TV Foundation, 2744 Peachtree Road, Atlanta, Georgia.

## Tune in final Programs EPISCOPAL HOUR

June 10th and 17th

featuring Bishop Penick of the  
Dioceses of North Carolina



Bishop Penick is no stranger to the EPISCO-  
PAL HOUR; his reputation as a preacher is  
a widespread one. On June 10th and 17th he  
will conclude the Eleventh Annual Series of  
the EPISCOPAL HOUR. Don't miss them!



# A

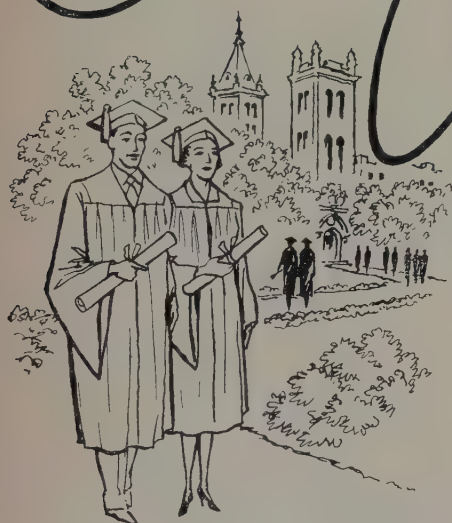
# Commencement Address

The World Is

[Dangerous Place, But There

An 'Unsuspected Pathway' Of Hope

By Dr. William Pollard



**T**HE world has become a very dangerous place indeed. When I say this, I have a great deal more in mind than the obvious dangers of atomic warfare on the one hand or the threat of Communist aggression on the other. Among them all, the most terrible and the least easily recognized are the spiritual dangers which now beset us.

The deep paradoxes of contemporary life confront us on every hand. It was not so very long ago that everyone by and large was firmly convinced that there was no social disorder which could not be cured by a combination of reason, mass education and science. Yet the generation which most trusted in this doctrine of man has nevertheless witnessed cruelty, tyranny and black oppression on a scale which dwarfs the most violent and brutal episodes of all previous history.

Science has seemed so straight-

forward, sure and confident of success at every turn. Yet again the generation which has most trusted in science has nevertheless been witness to misery, fear and destruction on an unprecedented scale.

We have been justly proud of the genius of American technical know-how and productive capacity. We have congratulated ourselves on the fantastically high standard of living we have been able to achieve. Little did we suspect, however, that in building the vast and intricate structure of the American industrial economy we were really building around ourselves a prison from which there would soon be no escape. Unless our advertising men can find ways to keep us in a continual state of dissatisfaction with what we have and make us urgently desire a great variety of new possessions, the whole vast structure will collapse about our heads with fearful consequences.

Our predicament is comparable to that of a man walking through the woods along a path which a while ago he was sure would lead him to his home but who suddenly finds himself lost in a wilderness. Frightful suspicions begin to assail him, but he steadfastly beats them down because he could not bear it if they should be true. In order to keep up his courage, he tells himself over and over that this is just a temporary impasse. Yet

what if, instead, it should just go on getting worse and worse—plunge him deeper and deeper into this wilderness? Could it possibly be that some one of the old and previously rejected pathways lying unnoticed close at hand would really lead him out of the wilderness and bring him home at last?

There is indeed such an unsuspected pathway.

**P**ERHAPS the best way to begin the process of revealing the existence of this forgotten pathway is by way of contrasting it with the more familiar path on which we have been walking. Whereas on this path we can detect only our desires and ambitions, plans, purposes, and values, on the other we would find freedom and refuge. Whereas on this path we see only an inscrutable fate, on the other the same thing would smile out at us as our destiny. What seems mere good luck or fortune on this path is apprehended on the other as the will of providence, and what appears personally as mere misfortune or disaster on one presents itself as judgment on the other. On the present path we may make mistakes or become mistaken, while on the other we find this path we exalt man and bend to our ingenuity to the task of proving his mastery over an inert personal world whose only sign



resides in the fact that it is his  
ment. But on this other for-  
path man humbles himself in  
ontrition and seeks for guid-  
nd mercy.

s not at all easy to make the  
am trying to make here, with-  
the same time leaving the im-  
on that I am talking about  
m, or am against science, or  
hat I am advocating a wave of  
nality. All of these charges and  
besides have been made.

ery helpful distinction to have  
when one is seriously trying  
sp the profound meanings  
emerge from those contrasts is  
hich has been made by Martin  
. For man, Buber would say, the  
has a twofold character—the  
of I and It and the world of I  
hou.

NCE belongs to the world of I  
I for it is concerned with ob-  
of experience and the ways in  
a knowing subject can under-  
their structure and behavior,  
n use such knowledge to control  
jects in the world about him as  
shes. Religion belongs, on the  
hand, to the world of I and  
for it is concerned with the re-  
ships between pre-existent be-  
hich give themselves out of the  
of their freedom, meet each  
across the void, and fulfill each  
in love.

ere in any textbook or treatise  
chology, sociology, political sci-  
or even history, if it is of the  
ive scientific kind, can you find  
mighty words used as belief,  
destiny, judgment, grace, provi-  
sacrifice, sin, or redemption?

o can say what is to come out of  
arkly gathering clouds of con-  
rary history? Indeed, who can  
what judgments lie in store for  
on the haughty pride and self-  
ency of modern man, who, seiz-  
on science as the sufficient  
for his purpose, has presumed  
ome the master of his fate and  
tain of his soul?

us face up to the realities of  
xistence and acknowledge that  
indeed a very dangerous world  
hich to have to live one's life.

one time during the battle for  
n in the last war there was not  
le rail connection between Lon-  
nd the south coast of England  
was not bombed out. It was a  
rate moment. Much later when  
s all over someone asked Sir  
on Churchill how he had found  
rength to go on through this  
mpasse. Was he not, they asked

him, thrown into despair by the utter  
helplessness of that moment? "Not at  
all," Sir Winston replied, "On the  
contrary I found it quite exhilarat-  
ing!" These are not the words of a  
planner, a clever strategist, or one  
who seeks to intervene in things to  
make them happen according to his  
plan. These are rather words of free-  
dom and of greatness, of one who has  
known destiny and has thrown him-  
self into history with every ounce of  
his energy in order that the reality of  
that to which he has committed him-  
self might be realized. This is living  
proof of how well life can be lived  
even in the most dangerous world  
that can be imagined.

**I**N 1954 there was a great ecumen-  
ical gathering of Christians in  
Evanston, Ill.—the Second Assembly  
of the World Council of Churches.  
Its theme was "Christ, the Hope of  
the World." A commission on this  
main theme worked for several years



*Dr. William G. Pollard  
Priest and Scientist*

on the preparation of a concise yet  
full statement of it for presentation  
to the Assembly when it convened.  
The contrast between the two path-  
ways we have been considering is  
sharply and cogently expressed in this  
report. We can do no better by way of  
summary than to quote from this ex-  
cellent statement:

"The hope of which we speak is  
something different from what men  
usually mean when they speak of hope.  
In common speech 'hope' means a  
strong desire for something which  
may be possible but is not certain.  
What is spoken of here is something  
that we wait for expectantly and yet  
patiently, because we know that it can  
never disappoint us.

"We live at a time when very many  
are without hope. Many have lost the  
hopes they had for earthly progress.  
Many cling with the strength of  
fanaticism to hopes which their own  
sober reason cannot justify. Multi-  
tudes ask themselves, 'What is com-  
ing to the world? What is in front of  
us? What may we look forward to?'  
The answer to those questions has  
been given to us in the Gospel. To  
those who ask 'What is coming to the  
world?' we answer 'His Kingdom is  
coming.' To those who ask 'What is in  
front of us?' we answer 'It is He, the  
King, who confronts us.' To those who  
ask 'What may we look forward to?'  
we answer that we face not a trackless  
waste of unfilled time with an end  
that none can dare to predict; we face  
our living Lord, our Judge and Sav-  
iour, He who was dead and is alive  
forever more, He who has come and is  
coming and will reign forever and  
ever. It may be that we face tribula-  
tion; indeed we must certainly face it  
if we would be partakers with Him.  
But we know His word, His kingly  
word: 'Be of good cheer; I have over-  
come the world.'"

## *About Dr. Pollard*

The author of this article is the  
Director of Nuclear Studies at Oak  
Ridge and one of the top scientists of  
this country. He is at the same time  
a priest of the Episcopal Church.

Dr. Pollard is a graduate of the  
University of Tennessee and holds a  
Doctor of Philosophy degree from  
Rice Institute. He has been professor  
of physics at his alma mater, Univer-  
sity of Tennessee, and did distin-  
guished work as a member of the  
team which in the Manhattan Project  
produced the first atom bomb.

Dr. Pollard has always been a mem-  
ber of the Episcopal Church but it  
was not until he began to think seri-  
ously about the implications of the  
amazing discoveries of modern sci-  
ence for the future of mankind that  
he contemplated this more active par-  
ticipation as an ordained clergyman.

Those who have known him from  
his youth will testify that Dr. Pol-  
lard's life has always been character-  
ized by intellectual honesty. He is in  
continuous demand as a speaker be-  
fore universities and colleges, and de-  
livered one of the major addresses at  
the 200th anniversary of Columbia  
University.

We are proud to present this article  
which was actually delivered by Dr.  
Pollard as a commencement address.

The Editor



# THE COMMUNIST WAY OF LIFE

## and the Christian Answer

*by the Bishop of Armidale*

### Part II. Materialism — Marxist vs. Christian

IT IS THE tragedy of our time that the loss of the sense of the Presence of God in daily life has rendered many of our people stark materialists in their living, materialists, that is, who deny spiritual things altogether.

Now the Communist is not — as many of our own half-educated are — a mechanistic materialist. But to the Communist matter, not spirit, is the primary fact; "matter in motion" is the evergiving power in life. From matter in motion come, as secondary facts, our spiritual life, religion, art and culture. The most important implication of this doctrine is that life and mind are not even potentially present in non-living matter; they simply appear when non-living matter is arranged in a particular way. From this materialist standpoint it is senseless to ask (says Mr. J. M. Cameron in *Scrutiny of Marxism*) why life and mind appear at this stage; we are faced with the brute fact that they do appear and with the certainty that when this particular arrangement of matter (e.g. the particles that compose the brain) is dissolved, life and mind will vanish. Death to the Communist is the final end of man. Nevertheless, though Marxism regards mind as appearing within matter (as we do), it asserts that mind acts by its own principles: though it regards it as originating in and out of what is material, it is not

identical with matter. It would seem not impossible to find Communists by their own dialectic becoming in time believers in God. So said William Temple.

### Two Ways of Salvation.

But to proceed. It is the grandeur of Marxism in the minds of its adherents, and from the Christian point of view its deadly error, that it offers men a complete scheme of salvation. It is this promise of salvation, even though it be an earthly and a material salvation only, limited entirely to this life — for there is no other in the Marxist idea — that gives to totalitarian societies the attractiveness which today undoubtedly they have for certain backward peoples.

Their belief in the movement of Communism, the Class War with its victory for the proletariat, and the setting up of the Classless Society as the way of salvation for man, is a practical idolatry.

There is no God above this movement and there is no sense of human sin and corruption within it.

This belief is incompatible with the Christian belief in God and of Man's dependence upon God.

The Christian looks forward to a victorious re-ordering of human life — to the Kingdom of God. But it is of a different order from the Classless Society. In the first place it is not primarily set in the future. It refers to a present fact of God ruling as the Lord of history and of the lives of men, and makes a demand on each man for surrender and obedience. God rules even when men rebel. But rebellion means that God's rule shows itself in judgment and not in joy. No rival to the will of God ever gets away with his rebellion for more than a brief time as history shows. (In the profoundest sense of the word, Alexander the Great, Julius Caesar, Napoleon and Hitler, like Attila, Genghis Khan and Tamerlane were failures.) God's rule is living and real.

He rules with our consent or without it.

The Kingdom of God is further distinguished from the Communist idea. The latter is entirely within history, while the rule of God, real in history, transcends the history that is bound up with death and includes the life to come, where death too is overcome and swallowed up of life.

But if, as the Communists hold, our salvation comes within history and with Communist society as a substitute for God — then there is no one above society to pass judgment upon it. Where God is acknowledged, men are willing for their social order to be criticized, as, for example, capitalists criticize Capitalism quite freely today, knowing it stands under God's judgment. But Communism refuses to be judged. It is sacrosanct and any criticism of it is disloyalty and brings the heaviest penalty.

### "Every Year Several Million People Are Killed."

This refusal to allow criticism of this quasi-divine movement, and the failure to take death seriously, mean, and have produced an utter ruthlessness towards opponents, critics and reformers. The value of human life is written down until the individual is only "a unit in a mathematical equation," to be manipulated unemotionally in the work of revolutionary engineering. In Arthur Koestler's novel, *Darkness at Noon*, for example, Ivanov says "every year several million people are killed quite pointlessly by epidemics and other natural catastrophes; and should we shrink from sacrificing a few hundred thousand for the most promising experiment in history? Not to mention the legions of those who die of undernourishment and tuberculosis, in coal and quicksilver mines, ricefields and cotton plantations. No one takes any notice of them, nobody asks why or what for; but if we shoot a few thousand objectively harmful people, the humanitarians all over the world foam at the mouth. Yes! we liquidated the parasitic part of the peasantry and let them die of starvation. It was a surgical operation which had to be done once for all, but in the good old days before the Revolution just as many died in any drought year — only senselessly and pointlessly."

What can we say! For we Christians have two counts against us that must be faced.

(1) What of religious persecution — in Great Britain and on the Continent, whereby thousands upon thousands have been put to death by Ro-

*continued on page 33*

### The Series So Far:

This series began with the insistence that we must understand Communism if we are to deal with it. The story of Karl Marx and of his thought was given, but a distinction was made between theoretical Marxism and practical Communism as Russia knows it. It is with this Russian version of materialism and totalitarianism that we must deal.



*Dr. Nes holds that the tensions within the Episcopal Church arise "because the Anglican Church is engaged in a unique venture in living together. . . . The peculiar character of Anglican tension arises from the Anglican endeavour to hold together Christian elements which elsewhere exist in mutual isolation. This Church feels within itself, and must at close quarters deal with the total disorder of Christendom. . . ."*

By William H. Nes, D.D.,  
Professor of Homiletics at  
Seabury-Western Seminary

# What Way Is Ours?

## THE ANGLICAN CONGRESS IN RETROSPECT

— Lest We Forget Its Lessons —

For us who were members of the Anglican Congress in 1954 it was a noble and inspiring experience. But there are the very few. For most of our fellow-churchmen it can be no more than the insubstantial image of a thing far off, because they were not there, unless they read the report of its proceedings and unless someone who was there try to tell them what we found there. What we found was the working of God's grace among us; and we were confronted with the Anglican Communion, not in books, but in being.

There we saw Anglicanism, as it is alive today; as it is what its history and the inner principle of its life causes it to be. There we heard it speak through a cross-section of its leadership. This is to be confronted with something both strong and weak, something that evokes a great loyalty, something admirable, precarious and restless. It is certainly to see something that ought to be a great deal better than it is. One sees diversities that are mutually enriching and divergences that are painfully frustrating; one sees achievement and promising activity, and one sees inertia; one sees magnificent potentialities and golden opportunities approached with timidity; exploited without confidence.

But this is not all. One sees deep and earnest piety and passionate endeavour for the glory of God, in men and women from everywhere who have given all for Christ, who in slum and plain, in slum and suburb, in the city and in the wilderness, on every continent carry the banner of Christ and His Church with few resources save their own labor and the power of grace. Here is the common countenance of Anglican Christianity which no differences of feature can obscure, formed by the Prayer Book and the Creed and the Christian Fear. These are not the ultimate fashioners of that face of piety, but

they are the strongly formative instruments.

The Congress confirmed what everybody knows, that Anglicans are "very church-minded." Perhaps we are wrongly so sometimes. While it is not possible to make too much of the Church, it is possible to make much of it in a way that misrepresents and distorts the Christian Faith. Yet for us the Church is not merely an object in history but an object of faith: in our consciousness of the Church there is the pervading sense of the God-given, the historical, and the constituted nature of the Church and the recognition of the Church's continuous self-identity in history. This consciousness enfolds our loyalty to our own part of the Church because we think of it neither as being the only true Church nor yet as a denomination, but as possessing living identity with the Great Church: for, as Prayer Book itself says, this is the Book of the Common Prayer, the Sacraments, and other Rites of the Church according to the Use of this Church. The best defense of such a position, as of Christianity as a whole, is to live as though it were true. St. Augustine said, "Who will listen to a man who does not listen to himself?"

What about our "tensions," our "parties," our "schools of thought"? They do not lie hidden in our closet, for nobody talks more about them than we ourselves. Of course they were talked about at the Congress and exhibited themselves in the group-meetings. But they were expressed with mutual respect in a manifest effort to see around them and through them to a more articulate unity. They did not inhibit our brotherly intercourse or prevent our mutual recognition of one another as fellow-churchmen. They were, if one may put it so, discussed rather than experienced.

Nevertheless, we have them. The

Anglican Church presents in a very striking way the spectrum of the present state of Christendom. This involves us in ambiguity and indecision. It too often makes double-talk in what we say and fumbling in what we do. The character of the Anglican Church, therefore, can be a cause of despair over it, or a challenge. I have never heard anything more trenchant than Dr. Paul Tillich's question put to us in 1942: "Is the middle way of the Episcopal Church a new creative way, or is it the way of a compromise, uniting the weaknesses of both sides?"

No one can deny that our way is often the way of a compromise. Whenever it is so, in a matter of great consequence, it is the way of an uneasy toleration as the alternative to schism. No wise man or student of Church history can make an absolute judgement about such a course, whether to approve it or condemn it outright and always. There are times when truth demands decisive statement and decisive action; again, there are times when wisdom and charity require patience for a better statement or a better action at a better time. However, important as such considerations may be, we do not need to pursue them here. Let us assume the most unfavorable description of the Anglican Church that can be made by an informed critic who is not unreasonably hostile. Is there not something in our way that such a critic could discern as creative?

I believe intensely that there is, and that it could be seen in the Congress. I should like to make three observations about it.

The quality of tension in Anglicanism arises out of the diversities of its expression, out of the differences of color in the spectrum. But why does tension arise? Clearly, it arises because the Anglican Church is en-

*continued on page 30*



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**Reinhold Niebuhr**  
writes about

## THE ANTI-CHRIST

**T**HE remarkable developments in Russia's Communist 20th party congress, in which the current Communist boss Krushchev gave a lurid account of the paranoid illusions of the dictator Stalin, and confessed that everyone was in fear of his life because of Stalin's absolute power, will, no doubt, have many political repercussions, which are not our interest now. We want to call attention to the religious implications.

For a very long time, modern Christians were embarrassed by the symbol of the "Anti-Christ" in the New Testament, and by the corresponding symbol of the "Beast" in the Book of Revelation where one of the signs of the end of the age is described in these words, "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?"

These New Testament symbols seemed meaningless in the long period in which it seemed pointless to predict the emergence of great evil, since everyone believed that history was in the process of overcoming evil. They became meaningful only when the emergence of Communism and the threat of atomic wars proved these hopes to be illusory and showed the relevance of the New Testament interpretation of history, which inexplicably anticipated that evil would arise with the good in history, so that history was not the answer, but actually the accentuation, of every human predicament.

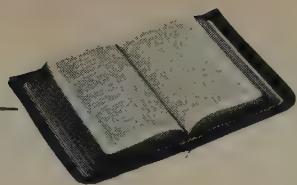
Even now we must not follow the literalistic sects who try to speculate on whether a current figure of malevolence and power whether it be Napoleon or the Kaiser or Hitler, or now Stalin, is really the "Anti-Christ." None of them are and all of them are. Particularly those figures which combine great power with the pretension of great sanctity are the symbols of the Anti-Christ. They are like the "Beast" which asked to be worshipped because it had the power to challenge "who can make war against the beast?", and which, at the same time, pretended to have achieved the final good. In the case of Communism, this claim is obvious. It claimed to have achieved a heaven on earth, a "classless society" in which there would be no more injustice, but which in fact generated the injustice which always flows from an absolute monopoly of power.

The evils of Communism are in other words, not fortuitous, nor are they the consequence of the corruption of one man by the name of Stalin. They are the consequence of absolute pretension, of men claiming omniscience and omnipotence which belongs only to God.

Modern Communism is so evil because of these pretensions. It will continue to be evil even if it succeeds in moderating the pride of a single dictator. But the nth degree of the evil of the "Anti-Christ" will be approached wherever human pride and vanity in men, or in nations, pretends to have achieved the final virtue and combined it with the final power.

END





# The New Israel Begins

*A Continuing Bible Study by Robert C. Dentan*

*Isaiah 10:10-22; Joel 2:28-32; Acts 1-42.*

Although the history of the people Israel was so largely a story of rebellion against God's will for them, the prophets never doubted that God would find some way to accomplish His purposes in spite of them. One term which this conviction sometimes took was "the doctrine of the Remnant," which taught that even though the nation as a whole might become apostate and perish, there would always be a small group of the faithful, whom God could use as the nucleus of a new and better Israel. The classical statement of this doctrine is Isa. 10:20f.

When Jesus the Messiah was re-dedicated by His own people, His twelve apostles became the whole of His faithful remnant. The new stage of the Bible story is the renewal of Israel's life which began with them on the day of Pentecost. The number twelve is itself significant, for it is the number of the tribes of Israel and suggests immediately that the apostles were already Israel in miniature. As we have already learned, the new Israel was to be built upon a new and more spiritual covenant and would be open to all the nations of the world. By His death and resurrection, Jesus Christ had burst not only the bonds of death, but also the shackles of Law and national pride.

The prophets had told of many signs which would accompany the beginning of the Kingdom of God. All the descriptions were poetical and some merely fanciful, but among the pictures they drew one of the most remarkable is that of the outpouring of the Spirit of God upon great numbers of people, so that the gift of prophecy (i.e. of eloquent speech in the name of God) would no longer be the possession of a small professional class, but of many simple and untrained persons: "... your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel 2:28-32.)

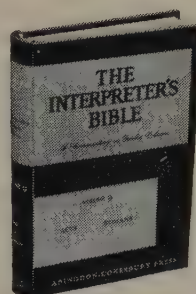
This oracle provided the principal text for St. Peter's sermon in Acts 2. A short time after the resurrection and ascension of our Lord, the apostles assembled in a room in Jerusalem, presumably to celebrate the Jewish feast of Pentecost. While they were there, perhaps engaged in prayer and singing and in discussing the marvelous events which had recently transpired, there came over the whole group a tremendous sense of being seized by the Holy Spirit of God. It was a sudden, dramatic experience which could be compared only to "a rushing mighty wind" and to "cloven tongues like as of fire" sitting upon them (vss. 2f).

Immediately they went out and began to speak to the crowds which had gathered in Jerusalem for the festival from all over the world, and spoke with such fervor and conviction that 3000 persons are said to have joined the Church that day (41). So the Christian, the universal, the Catholic Church began—the new Israel which was intended to bring God's saving power to "Parthians and Medes and Elamites" and all the peoples of the world (9-11). The Holy Spirit was to be the Church's permanent possession; Baptism was to be the means of entrance into it (38); fidelity to apostolic teaching and continuity in apostolic life the chief marks of its character, and Holy Communion the principal act of its common worship (42).

Readers naturally ask: "Did the apostles actually speak foreign languages at Pentecost?" It would be presumptuous simply to answer "No," as though such things are impossible, but it is true that elsewhere in the New Testament there is evidence that "speaking with tongues" ordinarily meant highly emotional, even unintelligible, discourse rather than speaking a foreign language. Acts 2:4-11 describes the phenomena this way and the statement that "every man heard ... in his own language" is an attempt to picture the future proclamation of the Gospel. END

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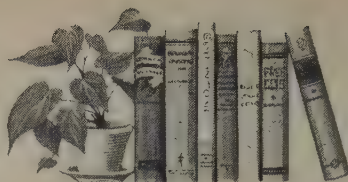
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# BOOKS

Reviewed by Edmund Fuller

**T**HERE now appears in this country the most eloquent, hard-striking document on the theme of racism that I have ever read. Its focus is the doctrine of *apartheid* in the Union of South Africa but its principles are universal, touching the race dilemmas of our own country and of anyplace in the world where peoples of differing pigmentation find themselves in juxtaposition.

**NAUGHT FOR YOUR COMFORT.** By Trevor Huddleston. Doubleday. 253 pp. \$3.75.

Prime Minister Strijdom has called Fr. Huddleston a fanatic devoted to misrepresenting South Africa to the world. There remain unresolved questions about Fr. Huddleston's recall to England by his Order, the Community of the Resurrection. As a man under obedience he accedes to this recall without challenge. It is a loss to Africa, to his friends there, and to him. Recently he stayed for some time in the community of the Kent School, where I am privileged to work, and touched us profoundly by his devoted spirit. That spirit glows throughout this passionate, moving book.

The facts about the condition in South Africa are here in all their ramifications: political, social, ethical, economic and theological. I agree with Prime Minister Strijdom in one point: Trevor Huddleston is a dangerous man. Such men are even more dangerous than the "lean and hungry" ones who disquieted Caesar. He is dangerous because he will not accept what he believes to be moral compromise (he will wait in some areas of the practical, but not in areas of principle). He invokes the prophetic role of the Church. He demands that the Christian enact the belief he professes. It would be more comfortable for all of us if he would go away somewhere.

The Archbishop of Canterbury told him he was "entirely wrong in the methods you are using." He replies, "the weapons I have used have been the only ones that lie at my disposal; my mind, my tongue, and my pen."

Johannesburg he calls "a Dives and Lazarus society." In discussing

the tragic position of the Dutch Reformed Church of the Union he sees the Calvinistic doctrines of election and predestination as tailor-made for the Afrikaners' neurotic need. The result is "a church entirely out of touch with the Christian world."

I urge you not to fail to read this vital book. We must face its challenge to "the conscience of the Christian world," however we may respond. In the limited space here I can do no better than to offer a miniature anthropology of his militant affirmations.

"There is no room for compromise or fence-sitting over a question such as racial ideology when it so dominates the thought of a whole country."

"... it is a mockery of God to tell people to be honest and pure and good if you are making these things impossible by consenting to the evils of bad housing."

"'Like a mighty army moves the Church of God,' we sing with gusto and emotion. We do not believe a word of it. And because we do not believe a word of it, African Christians in the next two generations will find it very hard indeed to justify their allegiance."

"Unless the Christian Church in South Africa really faces this issue honestly within the next generation or less, it may well lose—and deservedly—the allegiance of the African people."

"To accept racial discrimination within the Body of Christ, within the Unity of the Church, is not only a contradiction of the nature of the Church but a blasphemy against the Holy Spirit of God Himself."

Now the latest volume in Abingdon's great, growing commentary. **THE INTERPRETER'S BIBLE: VOL. 5** Abingdon Press. 1142 pp. \$8.75.

This massive work draws nearer completion as the tenth of the twelve volumes is published. It is idle to try to find fresh encomiums for such an indispensable Bible study aid.

Volume 5 contains Ecclesiastes, The Song of Songs, and those two major pillars of prophetic writing, Isaiah and Jeremiah.

G. G. Atkins, in his exposition of



ecclesiastes, remarks that "No book in the Old Testament is so consistently a problem book . . . no book in the Old Testament so challenges Christian faith to meet the questions it asks." The Christian relevance of this worldly-wise pessimism is carefully studied—not without strain. But shrewdly this commentary sees in Koheleth what Toynbee calls "the schism in the soul" marking the decline of civilizations—in this case the decline of Hebrew faith and dissolution of its inherited order. Introduction and exegesis are by O. S. Rankin.

That admitted enigma, The Song of Songs, has an introduction and exegesis by T. J. Meek while H. T. Kerr, senior and junior, contribute the exposition. All the varied interpretations read into this exotic and erotic poem are examined critically.

Isaiah is treated as two distinct bodies. Chapters 1-39 have an introduction and exegesis by R. B. Y. Scott, exposition by G. G. D. Kilpatrick. For chapters 40-66 James Huilenburg supplies the introduction and exegesis; Henry Sloane Coffin, the exposition.

Much attention is given to the superb poetic forms of the Isaiah writings. The messianic interpretation of "1st Isaiah" is generally demphasized. The much disputed "a virgin shall conceive" passage is discussed thoroughly.

**GRAY FOX; ROBERT E. LEE AND THE CIVIL WAR.** By Burke Davis. Rinehart. 466 pp. \$6.00.

That unique and tragic drama, the War between the States, continues to generate an unceasing flow of literature, one that is certain to increase rather than diminish for a long time yet to come because of its rare blend of human poignancies and fascinating military aspects.

Burke Davis offers a new study of Lee, not a rival to the definitive full-length portrait by Freeman, but one more specialized, as its title reflects. By the method of a swiftly propulsive narrative, Davis focusses upon Lee the field commander and consummate tactician. It draws heavily upon the testimony of eye-witnesses in its "effort to reduce the Lee of our myth to terms in which he can be understood by living Americans."



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continued from page 25

gaged in a unique adventure in living together. Any Christian body that could treat internal differences of religion without any reference to an established norm would scarcely experience tension. Tension arises, not over diversities that easily tolerate each other, but over divergences that are viewed as deviations. It arises over active differences in interpreting something to which all acknowledge themselves to be committed. There is no tension so long as everybody really is convinced that differences do not matter, or matter very little. But where there is, as there is in Anglicanism, an established pattern of creed, sacrament, worship, and ministry, tension arises out of diverse interpretations of its mean-

ing when they lead to action. In the same way, tension arises when, in the name of fidelity to our Lord's teaching, some specific kind of action is urged as being what the Gospel requires. No part of the Church, nor the whole Church itself, can escape tension unless it renounces the conception of orthodoxy altogether. The peculiar character of Anglican tension arises from the Anglican endeavour to hold together Christian elements which elsewhere exist in mutual isolation. This Church feels within itself, and must at close quarters deal with the total disorder of Christendom in a unique manner and to a unique degree.

It does this in a particular way. That the effort and the way have not been destitute of success is clear from the fact of our survival and expansion. This seemed to me plainly evident in the Congress. What is this way? It is the way of adherence to the Catholic Creeds and to their solemn recitation in worship. It is the way of an established Liturgy. It is the way of a sacramental system which provides for the administration of Confirmation, Orders, Marriage, Confession, and Unction as well as Baptism and Eucharist. It is the way of adherence to a ministry which is asserted to be that of the Church from the Apostles' times. What it believes it prays; and its authorized prayer is clearer, it seems to me, than some of its partisan constructions. There is a unity in Anglicanism which, even while you are lamenting its precariousness, constantly asserts itself. This is shown in nothing more than its capacity to modify the character of the differing elements which it holds—in tension, if you please, but—together. There was at the Congress one place where there was no tension and where I truly believe everyone was completely oblivious even to the possibility of tension. This was the Cathedral filled every morning with men and women representing every Anglican diversity and every continent and every race receiving together the Body and Blood of the Lord. We should ponder more than we do what St. Paul said: "for we being many are one bread and one body; for we are all partakers of

that one bread." The Eucharist is itself creative of the Body that celebrates it: the Body of Christ makes the Body of Christ; by the Bread Christians are made not only One Body but One Bread of oblation and union in Jesus our Lord. And this is also the working of the Holy Ghost, the Life-Giver. If this is really true, the restoration of Communion would bring the restoration of the Church. But inter-communion, however desirable, is not possible without conscientious agreement upon what is necessary for validity. This is the Red Sea through which lies the eumenical passage; and since there appear to be no ships at hand, we must await the Lord's raising of an east wind. I expect that when that wind comes it will be blowing with forces that are not wholly those of ecclesiastical negotiations. Who shall abide that blowing! When that crossing is made, I do not suppose that all Christians will come up Anglican. But God Who judges all can use even us; and if He has done a thing creative amongst us, He will not leave it at naught. The more you may magnify the "difficulties" of Anglicanism, the more creative must appear the Anglican way of accomplishing within our Communion a kind of microcosm of that re-creative inter-communion which is the only true goal of eumenical striving.

There is something further which I think may be in the highest sense "creative." It is what I may call a religious rather than an ecclesiastical way of understanding our own Church. We sometimes seem to congratulate ourselves inordinately on our "glorious heritage" and sometimes, with equal excess, to lament the differences among us that are disturbing as though they were a kind of curse. This grows, I have come to think, from failure in personal and corporate prayer. The Providence of God has placed us in a peculiar way at the center of the disintegration of the Christian movement, a disintegration tragic not so much for the divergence of theologies, dangerous as that is, but rather for the inner disorganization of the Christian community and of Christian life because there is not amongst Christians one Table of the Lord. This gives to our own tension a special poignancy and significance, but in it God has given us a way surmounting, or shall we say, assuaging the tension. Whatever Catholics are and whatever Protestants are, in the Anglican Church they are molded in the depths of their souls by the Church life enshrined in the Prayer Book in such a way that without violation of conscience they can come together in one Church to one Table. Is this the way of a compromise or is it a creative way? Whatever others may think of it, it is for us the way of vocation, of rep- aration, and of oblation: to see God's hand in what we are.

END

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# CLERGY CHANGES



## *New Faces In New Places*

ADAMS, RAYMOND M. D., from 106 Sierra Way, Apartment A, Mountain View Manor, San Bernardino, Calif., to 1428 South Marengo Avenue, Ithaca, N.Y.

ALBAUGH, ROLAND C., from assistant at Trinity Church, Towson, Md., to assistant at the Church of the Messiah, Baltimore.

BABBITT, ALMON W., from rector, St. John's, Alamogordo, N. M., to rector, St. Michael's and All Angels, Albuquerque, effective June 1.

BECKWITH, WILLIAM H., from acting rector, Church of the Holy Trinity, Manila, P. I., to Colegio de Agricultura, Mayaguez, P. R.

BELLO, ARTHUR E., from Dean of Boys, St. Francis Boys' Home, Bavaria, Pa., to assistant, Christ Church, Baltimore.

COLHOUN, E. DUDLEY, JR., began his duties as vicar of St. Anne's, Atlanta, April 15. Ordained to the priesthood in 1953, he had previously served three churches in Virginia.

DERAGON, RUSSELL L., from curate, Christ Church, Stratford, Conn., to Canon Pastor, Christ Church Cathedral, Hartford, effective June 1.

ELLIOTT, NORMAN H. V., diocesan missionary in Alaska, has returned here following a furlough in the United States and England. While in England he studied at St. Augustine's College, Canterbury.

FETTERHOFF, IRA, from assistant, Christ Church, Baltimore, to St. Barnabas, Sykesville, Md.

FISH, CHARLES E., from rector, Trinity Church, Hamilton, O., to rector, St. Mark's-on-the-Mesa, Albuquerque, N. M.

FOWLER, MANUEL A., from rector, St. Paul's, Wilkesboro, N. C., to rector, St. Thomas, Croom, Md.

GROFF, REGINALD C., from rector, St. Thomas, Bath, N. Y., to rector, Church of the Advent, Norfolk, Va.

GROSS, CARL H., from vicar, Holy Trinity, Vale, Ore., to rector Grace Church, Menomonie, Wis., and warden of the diocesan conference center, Bundy Hall.

JOHNSTON, HENRY, JR., from rector, St. Matthew's, Richmond, Va., to rector, Holy Trinity, Fayetteville, N. C., effective Aug. 1.

JONES, ROGER C., from assistant, Church of the Nativity, Cedarcroft, Baltimore, to rector, St. Mary the Virgin, Pocomoke City, Md. He will also serve St. Mark's, Kingston.

KATES, FREDERICK W., from dean, Cathedral of St. John the Evangelist, Spokane, Wash., since 1953, to rector, St. Paul's, Baltimore. He will also be president of St. Paul's School, Brooklandville and of the Benevolent Society for the Christian Education of Girls.

LAMAR, TRACY H., JR., from rector, St. James Church, Alexandria, La., to rector, St. John's, Knoxville, Tenn., effective July 15.

McTAMMANY, JOHN, from priest-in-charge, St. John's Church, Knoxville, Tenn., to rector, Grace Church, Orange, Fla.

MARNER, W. JAMES, from rector, Grace Church, Winfield, Kan., to curate-organist, St. James-by-the-Sea, La Jolla, Calif., effective July 1.

MATLACK, DAVID, from rector, St. Mark's, Penn Yan, N. Y., and vicar, St. John's, Dresden, to rector, St. Michael's, Arlington, Va.

PURDY, SAMUEL E., from curate, St. Paul's, Westfield, N. J., to rector, St. Thomas, Bath, N. Y.

TUCKER, JAMES L., has returned from furlough in the United States to Bromley Mission, Liberia.

POTTENGER, WILLIAM A., vicar of St. Augustine's, Tempe, Ariz., and Episcopal chaplain to students at Arizona State University, has been named chaplain at St. Luke's Hospital, Phoenix, in addition to his other duties.

WILLIAMS, WILLIAM R., from Director of Christian Education, Diocese of Rochester, to rector, St. Patrick's, Washington, D. C.

ZELLER, PAUL F., from assistant, Church of the Messiah, Baltimore, to rector, Immanuel, Glencoe, Md.

YASUTAKE, S. MICHAEL, from executive secretary, Department of Christian Social Relations, Diocese of Chicago, to priest-in-charge, St. Raphael's, Oak Lawn, Ill., effective Sept. 1. He has been doing part-time work at St. Raphael's, but is resigning his diocesan post to give full attention to the parish, now embarked on a \$55,000 building program.

## DEACONS ORDAINED

FLEMING, GEORGE S., April 7, at the Cathedral of the Incarnation, Garden City by the Rt. Rev. James P. DeWolfe, Bishop of Long Island. Also ordained on that date by Bishop DeWolfe: YVELIN GARDNER, WILLIAM H. HEINE, WILLIAM T. SAYERS, RICHARD M. SPIELMANN and CHRISTOPHER L. WEBBER.

HAYES, JAMES E., of Greenville, Pa., by the Rt. Rev. William Crittenden, Bishop of Erie.

SYMONDS, JOHN R., senior at Virginia Theological Seminary, scheduled for ordination this month by the Rt. Rev. J. Brooke Mosley, Bishop of Delaware. He will be resident vicar of St. Stephen's Church, Harrington, Del.

WISEMAN, DONALD O., May 3, in the Chapel of St. John the Divine, Seabury-Western Seminary, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago, acting for the Rt. Rev. C. Avery Mason, Bishop of Dallas (Texas).

## PRIESTS ORDAINED

SHAW, JOHN J., of Punxsutawney, Pa., by the Rt. Rev. William Crittenden, Bishop of Erie.

SHEASLEY, CLAYTON T., of Hickory Township, Pa., by the Rt. Rev. William Crittenden, Bishop of Erie.

TEBBETTS, JOHN E., minister-in-charge of the Church of the Resurrection, Norwood, R. I., May 12, by the Rt. Rev. John S. Higgins, Bishop of Rhode Island, at the Cathedral of St. John, Providence.

## RETIREMENTS

POND, WALTER S., rector for the past 34 years of St. Barnabas Church, Chicago, July 1. He has been connected with the diocese for 45 years. His future address will be 403 Third Street, Savanna, Ill. The Rev. R. L. Whitehouse, assistant at Chicago's Church of the Epiphany, is succeeding him.

## ANNIVERSARIES

FENN, DON FRANK, D.D., his 25th as rector of Baltimore's Church of St. Michael and All Angels, May 1. Ordained in 1915, he served in Colorado and Minnesota before coming to Maryland. He was at one time chaplain of the Colorado State Penitentiary. He has been a deputy to General Convention eight times.





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### BETTER SCHOOLS BUILD



### BETTER COMMUNITIES

EPISCOPAL CHURCHNEWS, JUNE 10, 1956



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continued from page 24

man Catholics on the one hand and non-Roman Catholics on the other. So much religious persecution has been based on an arrogant assumption of the absolute truth not only of doctrines held, but of the form in which they were cast. The persecution which claimed it was designed to protect society from error sacrificed people to religious policy, and was at least akin to Soviet ruthlessness. There has been real growth in the Christian mind in these latter centuries—growth in love if not in faith, and such persecution has been outlawed by a great part of Christendom. At least it is true that on these grounds Soviet ruthlessness is behind the times.

(2) Even more difficult is the question raised by our behavior in war situations. In recent wars most Christian statesmen, and most citizens, have acted on the assumption that anything, or almost anything, was allowable in order to win victory. Even men of integrity defended night bombing, which meant the death of women and children, and the atom bomb upon Hiroshima and Nagasaki—because, as was believed, such action would end the war quickly and save more lives than they destroyed. It is not easy to own—and yet have we any alternative?—that this was doing exactly what Lenin, Stalin and others "have believed in doing on the assumption that, if victory in war or revolution is important enough, anything can be justified that seems necessary to victory." (*Christianity and Communism*, John Bennett, p. 58.)

THERE is one more deep issue at least between Christianity and Communism, viz., the demand the party makes for that utter and unqualified loyalty which can only belong to God. Here Communism passes beyond being an economic theory and becomes tantamount to a religion. With this is bound up the ultimate significance of persons. It would seem that the original Marxist dream pointed to a society in which persons would be freed from the chains that history had put upon them. "There is much said in Marx's early writings about the estrangement from himself that man has experienced as the result of oppressive social and economic systems. The belief in the withering away of the State presupposes the expectation of greater freedom for the person. But true as all this may be, there has been a tendency in Com-

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munism to lose interest in the dignity and freedom of the person.

Now Christianity makes much of the uniqueness and worth of every person. The Gospel is rich in incidents and teaching making that clear. There is, in a sense, a radical individualism in the New Testament, but, at the same time, there is emphasis on the family, the group, the Church in which the individual finds himself and comes to himself. As a French philosopher puts it, "Man finds himself by subordinating himself to the group: the group attains its goal only by serving man and by realizing that man has secrets which escape the group and a vocation which the group does not encompass."

This status of the individual person in Christianity depends upon the love of God and not necessarily upon our worth. It is of the essence of the Christian Gospel that God loves us apart from our worth in the eyes of men, "that He makes His sun to shine on the evil and on the good and sends His rain on the just and on the unjust." Indeed—"God commendeth His love towards us, in that while we were yet sinners Christ died for us." Communism knows no such teaching as we have in the stories of the lost sheep or the prodigal son.

What we know of the history of Soviet trials reveals that the opponent becomes an "outcast," "reactionary," "war monger"—and is liquidated. There is no salvation nor reclamation for him. He is a lost soul outside redemption.

For the Christian it is the person, not the State, that is the final fact. Indeed, the State cannot confer rights; it can only recognize them. Persons were before the State, and shall be after it. But without a consciousness of God, it is unlikely that the rights will be seen and known and acted upon.

The Community has no meaning outside the experience of persons, and the individual does not exist for the Community, but the Community for the individual.

### Where Marx Took the Wrong Road.

Finally, where is it that the Communist has taken the wrong road—as I suggested at the outset? Surely it is here. Marx maintained that it was through the study of history that he reached the conclusions which form the basis of his doctrine and inspired the practice of his followers. For what clues he has given us in understanding our real world and its divisions, our history and its dissensions, we are thankful—for it is only by

*continued on page 38*

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# What the Younger Generation is Asking . . .

IT IS NOT an uncommon thing to have a teacher or parent remark, "Why all this fuss about theology? Let's be practical." The answer is that since theology is the study of what is known about God and His relation to the universe (which, of course, includes His relation to man) and since everyone has *some* ideas about God, everyone has a theology (right or wrong). Everyone is a theologian, in a great or small way. Moreover, because *what we believe affects everything we do* it is immeasurably important that we look for the truth, as far as it has been revealed or as far as we are able to understand it.

People who pride themselves on being "Practical" frequently miss this point. (We have used a capital "P" because when they describe themselves with pride one always seems to see the big lettering.) A question of values is included in our attitudes. What is most important in life? The Christian must always face the problem of a tension between the two polarities of contemplation and action. They are interdependent. They affect our relationship with God and man, our work, our play, our minute-to-minute decisions, no matter what our place in life may be. We shall place most emphasis in our lives (by giving time, thought, energy and perhaps money) on what we believe to be of highest value. This will affect our actions and our use of time and our choice of friends. Our motives will be governed by *what we believe*. So we find ourselves, willy-nilly, in the realm of theology.

The modern world has been compared to a department store where an intruder has entered at night and has changed the price tickets. Valuable goods are priced low, worthless things are priced high. Through the realistic (and practical) teaching of the Christian religion, we have a way of evaluation which can prevent our being cheated of the real joy and meaning of life. Perhaps the answer to the following letter will illustrate the point more clearly:

**Q** I want to teach a second grade Sunday School class and I am being asked to attend (as part of a Teachers' Training Course) several lectures on Christian Belief. This seems to me absurd. I would not need to teach theology to six seven-year old children. I don't want to take



Why does a Sunday School teacher have to know something about theology?

*Answered by Dora Chaplin*

the time when I have so many outside activities . . . Won't it be enough to study the Teacher's Book and read up something on Methods?

(J., 17 years, Girl)

Dear J.

I am afraid I feel as strongly as your leaders do about the need for sound theology for those who undertake the influential work of teaching others, no matter how young your pupils may be. If you read what I have said at the beginning of this article we can go on from there.

Our ideas of God are formed very early in an unconscious way, and later there is a conscious attempt on the part of others to present them in a formal way at Sunday School, in church and sometimes through our parents and friends. Even in the short time you will be with the children every week, you will be communicating your own understanding of God to them.

Apart from your ability to love and understand the children (which always comes first, since you represent the Church to them), you need to examine your own belief. Do you love and *trust* God yourself? Do you think He cares about us? (Or do you give lip service to such a statement?) How far have you grown away from your early ideas of God, and how true were they? Was He "a man with a frown on His face," chiefly disapproving of what you did? Or was He a forgiving God, as well as a just one? You cannot help bringing your own understanding of God, worship, the Church, the Bible to your class.

If you teach well, the children will ask you direct, searching questions, and even if you teach hiding behind a work-book, talking at them constantly and giving them no chance to reveal their minds to you, you will be conveying your beliefs. (These

could be very negative ones, such as your conviction that the Bible is rather dull and old-fashioned.) Most important of all is the belief you have in Christ as a Living Lord rather than as a dead hero. All of this you could ask yourself as a result of a good series of lectures on Christian Belief. I do hope you will attend them. Many teachers would consider themselves fortunate to have such an opportunity.

**Q** My problem is 11-year-old, sixth grade sons of army officers. I hope you can tell me of the title of a life of Christ that they would probably find interesting to read for themselves at home. If there is no such biography, what book would come nearest? They are all in Sunday School but seem to have missed information on our Lord's life as a whole.

Army officers are moved about rapidly and these boys may not find this instruction where they go next. They are being prepared for Confirmation, but their instruction will not include the life of Christ.

(The Rev. . . .)

Dear . . .

Perhaps readers will send us other suggestions, but the first thing that comes to my mind is *The King Nobody Wanted* and other readers on the life of Christ in the *Christian Faith and Life Series* (Westminster), which are part of the curriculum of the Presbyterian Church in U. S. A., and can be obtained separately. They are beautifully produced and the biblical scholarship is sound. I know that you will try to make the *present life of Christ* in the world today, a part of their understanding, also.

Do you have a problem Dora Chaplin might help you solve? Write to her at Box 1379, Richmond, Va.



# LETTERS to the Editor

## ► FOR SAKE OF IMPARTIALITY . . .

Sir:

Might it not be a Christian kindness, since we are supposed to be impartial, to assist some of those quoted, and correspondents, by informing them of logical *modi operandi* as well as *modi vivendi* (*ECnews*, April 29).

ITEM: To the good layman who inquired of his Father in God, "How does one get rid of an Episcopal Bishop?", we recommend the logical and patriotic action of the loyal followers of Henry II of England in 1170 in their succinct disposal of the troublesome cleric, Thomas a Becket. To this example I feel that the clergy as a corporate body would be glad to acquiesce "each in his own cure."

ITEM: Also the excellent plan of the Mississippi state legislature to tax recalcitrant religious bodies practicing integration could easily be incorporated into all state institutions. It might enable the state to alleviate school taxes and state income taxes which become onerous. After all, why should religion be a favored group and be exempt?

ITEM: For the gentleman who rhetorically asks, "what is meant by total integration into the ideal life of the community" that Anglo-Saxon, as well as racial integrity can easily be preserved by emulating the forthright logical example of the rulers of the loyal opposition to the American Allies in World War II. It is entirely logical, and by due process of law naturally legal. In this way those of undesirable pigment of the skin could be "processed" to keep the world relatively untainted, and would save us from that other evil of "practicing celibacy in public." Incidentally, the theological oddity he propounds that men "are not angels yet" can hardly be substantiated by any doctrine I have been able to find and certainly implies a future "integration" which *non a Deo dat et contra natura angelorum et hominum*. Another theological fallacy: that "it hurts even worse to be called a sinner when I am following what my conscience tells me is right." Since, by deduction, the individual conscience is the criteria and mentor of what is sin, rather than the decrees of Sinai and its illogical developments to the commands to duty and love of neighbor, we are in a parlous state. Is there no Elijah to hurdle these clerical new prophets of Baal to the brook Kishon and rid us of these "troublers of Israel?" Let us never forsake logic, instinct and conscience.

If one of the duties demands a love of neighbor let us emulate the wisdom of Solomon in the Song of Songs . . . "stay me with apples, for I am sick of love."

P. V. LOMBARD (LAMBERT), IX  
PENLAND, N. C.

Editor's Note: Thanks to Father Peter Lambert for his parlous (archaic) piety and humor.

## ► HONESTY, PLEASE

Sir:

In the editorial of *ECnews*, April 29, we have repeated once more one of the favorite apologies for Anglicanism. We are informed that at the Reformation

our fathers rejected Romanism and Continental Protestantism, and created a Protestant-Catholic synthesis. The tragedy of Anglicanism has been, and still is, its inability to make a synthesis of the conflicting elements within itself.

Let us be honest. In the Episcopal Church today there is bitter internecine strife over matters of doctrine, discipline and ceremonial . . .

The truth is, Mr. Editor, that we are as we were in 1559—an ecclesiastical establishment in which Protestants and Catholics are yoked together in an uneasy alliance.

THE REV. ROLAND W. THORWALDSEN  
LOS ANGELES, CALIF.

Editor's Note: There are many in the Church who believe that Protestantism and Catholicism are not mutually exclusive. See Dr. Nes' article in this issue.

## ► EDITORIAL SYMPATHY

Sir:

I am especially moved by your editorial "The Lonely Middle Road." I think you are entirely right in the position you have taken there and I can testify that it is a lonely way for I have tried to follow it at times.

I have been impressed by your treatment of this matter of race relations and by the series of thoughtful and clear articles with which each issue has been opening. It is rare to find a publication which throws more light than heat and I am grateful for it.

THE REV. PHILIP H. STEINMETZ  
ST. JOHN'S CHURCH (Episcopal)  
and the CONGREGATIONAL CHURCH  
ASHFIELD, MASS.

## ► METHODISTS' OFFER

Sir:

In our mortal struggle with Communism and other forms of destruction, we simply cannot afford to have a bickering and divided Church. Granting that the causes of this condition lie deep in the past and take patient and gradual reknitting, we must speed up the process of rethinking and re-evaluation. We failed dismally when the Presbyterians held out a hand to us. Now the Methodists are offering us another chance, and it certainly behooves us to do a lot more thinking than we have up to date concerning what God thinks about the matter . . .

We need soberly to review the whole history of Methodism and the reasons why it ended in a branching-off instead of a revival and purification of the Church, as was its sole original purpose . . .

MRS. ALICE S. WOODHULL  
BUFFALO, N. Y.

Editor's Note: Amen.

## ► SUCH FANTASTIC NEWS

Who was that philologist, that anthropologist, that minister of religion—all three in one and one in three, who informed you that "the Vais are one of the three tribes in all Africa who have a written as well as a spoken language," vide your article "Liberia: Some Tales of Christian Sacrifice" (*ECnews*, April 15).

Please note that the public can no longer believe such fantastic news about Africa, nor can the so-called "native" appreciate the so-called "Christian Sacrifice."

AN AFRICAN STUDENT  
NORTHWESTERN UNIVERSITY  
EVANSTON, ILL.

## ► A FINE STEP

You are certainly doing the Lord's work in keeping the deplorable situation of the American Indian before the Church. Don't let the issue die. Your editorial was a fine step in what I hope will be a continuing presentation of their plight (*ECnews*, April 15).

J. KEITH LOUTON  
CAMBRIDGE, MASS.

## ► THE THREAT OF ROME

Sir:

When one of our bishops from Brazil dared hint at the General Convention in Honolulu that the Roman Church in that country was less than perfect, some of our own clergy gave outraged cries, and the bishop's remarks were labeled "intolerant."

Now tolerance is no doubt a great virtue, and I am all in favor of exercising it, but not to the extent of remaining silent when confronted with error. I see no reason why it is not part of the duty of both our clergy and laity to point out from time to time the obvious dangers in the Roman ecclesiastical-political system. That this is seldom done is a credit to the Roman propaganda machine . . .

It cannot be simply a coincidence that wherever the Roman system prevails religious and political freedom declines. Modern Spain, of course, is a classic example of Catholic dictatorship. From all accounts by independent news agencies criticism of either the Roman Church or of Franco is a crime in Spain . . .

The Roman Church in this country often speaks approvingly of our religious freedom. But we ought to know, and to remember that when the Roman talks of "religious freedom," like the Communist when he speaks of "democracy," he does not mean what we do by the term. "Religious freedom" to the Roman means freedom to be a Roman. He cannot conscientiously allow equality under the law to non-Romans if he is able to prevent it, because to him Protestantism is an evil, and to allow it to flourish is a sin . . .

As Churchmen and Americans, it is our duty to see that neither Romanism nor Communism gains control of our country. Both systems are enemies of democracy as we conceive it, and both have us at a disadvantage in that they can use our constitutional freedoms to undermine the Constitution itself. An example of Roman effort in that direction is its constant agitation to have the Roman religion subsidized by diverting public tax monies to parochial schools.

How to combat these twin threats is not easy to decide. I am not in favor of curtailing the freedom of either group to preach its doctrines, for our Bill of Rights is meaningless unless it applies to all alike . . .

GROVER ABLES  
NEW YORK, N. Y.



# Facing Up to a Situation

by Betsy Tupman Deekens



Well, the Methodist Church has gone and done it—given women equal clerical status with men. This move on the part of that Church's law-making General Conference will undoubtedly cause a few comments from Episcopal women as well as clergy and laymen.

Episcopal women have never sought ordination. All they've asked for is an equal voice with laymen in the House of Deputies of this Church's policy-making General Convention. This they've

been denied, even though they raise several millions a year for the Church and do other work too.

It would be grossly unfair to say that their denial of an administrative voice in the Church is the only reason women are not going into church work. This is only one factor. But the parallel is too close to ignore.

The plain fact is that women are not rushing into full-time Church jobs. It's also painfully clear that the need for women workers is acute. The demand for them far exceeds the supply of directors of Christian education, secretaries, nurses, parish workers, social workers and teachers of religious studies. This is not to mention Deaconesses and Sisters of Religious Orders.

What's wrong?

This answer was sought by a group of concerned people meeting at Roslyn, spacious conference center of the Diocese of Virginia just outside Richmond.

Although the conference was sponsored by Virginia's Departments of Missions and Christian Education, national Church representatives and those of other dioceses joined in. Included were representatives of the Division of Health and Welfare Services, the Christian Education department and the Woman's Auxiliary of the national Church; the director of Windham House, training center for women; deaconesses from the Central House for Deaconesses; Christian Education directors of Michigan and Southwestern Virginia; Church Army personnel; the dean of the Assembly's Training School for the Southern Presbyterian Church, and parish priests.

Of the 13 recommendations the conferees made, several stand head and shoulders above the others. One called for a national agency specifically charged with the whole program of recruiting, training, assistance in job placement, job description and job analysis of women workers. Another was that the training institutions for women be combined into one. This would provide more care

and supervision of the program as well as further savings in training costs. A third proposal was to secure the accreditation of a degree for Directors of Christian Education.

Another sound proposal was the clarification of pension and annuity plans for women on a national level, so that their pensions are not jeopardized in a change from one parish or diocese to another. The conferees agreed the Church as a whole has provided little help in setting up salary standards for the jobs of its women.

Other recommendations included more conferences dedicated to women in Church work on a local, diocesan and provincial level; conferences for clergy on women's work and a refresher or in-service training program for women on a regularly scheduled basis.

Before they offered their recommendations, the conferees took up the basic problems of recruiting, training, job performance and analysis, and employer-employee relationships.

A quick survey of the Church's five training institutions for women showed no more than 25 graduating a year, with 10 jobs per available worker offered. Of the 30 types of work listed, the greatest demand is for directors of Christian education. Some of the recruiting obstacles were found to be the ambiguous status of a woman worker in the eyes of Church and society; low salaries, and a confused pension system.

A discussion of qualifications of women workers brought out that those necessary for success were just about what they are for any job. These included caring about people, a desire to work for the Church, sense of ministry or vocation, and reasonable physical, mental and emotional adjustment. It was noted that the Church should not feel it has lost a woman worker when she marries.

The discussion of job definition was a tough one. The conference felt the over-all purpose of the Church had to be defined more clearly before the specific task of women workers would be clear. One point brought out was that a woman comes to a job trained to approach it in a certain way, and confronts an employer who has his own ideas about the job.

This brings in employer-employee relationships. A successfully working team in a parish, mission or social welfare agency should include these essentials: Going over a job with a new worker, staff conferences and an area of freedom to "gripe." Some of the barriers mentioned were no clear understanding of purpose, ignorance of lay people in parish as to worker's job, unrealistic demands of workers, and priest "prima donnas."





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continued from page 34

understanding our world, our life, our relationships that we can rightly control the activities of our social order.

But there are facts of history and of life which Marx omitted, with resultant disaster to his conclusions and tragic consequences to mankind.

The chief fact, an historic fact, is Jesus Christ, His life, death and resurrection. Christianity doesn't rest on an investigation of the nature of the world, but on the Historic Christ as the Key to the meaning of history.

"It is our final interpretation of history that is the most sovereign decision we can take. It is our decision about religion, about our total attitude to things" and persons. It decides the part we shall play in the world and in history. In the disbelief in God and the ignoring of Jesus Christ, we face the primary source of the failure of Communism to interpret history and develop a constructive attitude to mankind.

A faith which presents us with a love that can endure the Cross, and forgive its enemies, has more to offer than faith in force.

A faith that leads its Savior not to disregard death, but to face death and accept it as a means to fuller and richer life, has in it the power to handle this world and its problems.

A faith that seeks truth, rejecting expediency, and is willing to live for it and die for it, will win.

## Respectability and the Cross

One of the most solemn facts in all history . . . is the fact that Jesus Christ was not merely murdered by hooligans in a country road; He was condemned by everything that was most respectable in that day, everything that pretended to be most righteous—the religious leaders of the time, the authority of the Roman government, and even the democracy itself which shouted to save Barabbas rather than Christ. . . . In a profound sense we may say that the Crucifixion, however else we may interpret it, accuses human nature, accuses all of us in the very things that we think are our righteousness.

Our attitude to the Crucifixion must be that of self-identification with the rest of human nature—we must say "WE DID IT"; and the inability to adopt something of the same attitude in the case of twentieth-century events has caused our phenomenal failure to deal with the problem of evil in our time.

—Herbert Butterfield, in *History and Human Relations*, Macmillan (1951).

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EPISCOPAL CHURCHNEWS, JUNE 10, 1954